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औवैयार्-नीतिग्रन्थाः

AVVAIYAR NĪTI WORKS

IN

SANSKRIT

727

By

S. N. SRIRAMA DESIKAN, SIROMANI

With a foreword by

Dr. SUNITI KUMAR CHATTERJI
President, Sahitya Akademi,
NEW DELHI,
National Professor of India in Humanities

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Bharatiya Vidya Bhavan's Sri Sankaracharya Sanskrit Mahavidyalaya
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FOREWORD

Dr. SUNITI KUMAR CHATTERJI,
President, Sahitya Akademi, New Delhi;
National Professor of India in Humanities;
Emeritus Professor of Comparative Philology,
University of Calcutta; Ex-Chairman, West Bengal Legislative Council;
President, International Phonetic Association, London;
President, Asiatic Society, Calcutta.

CALCUTTA-27
11-3-1971

Pandit S. N. Sriramadesikan, Siromani, Sanskritaratna, distinguished scholar and writer of Sanskrit, who is equally erudite in the important Dravidian languages, particularly Tamil and Telugu, has added another feather to his cap by bringing out a translation in Sanskrit prose and verse the writings of Avvaiyar on Ethics. Pandit Sriramadesiken has already made a name by his translation of some of the most important Tamil classics, in their entirety or in part, into Sanskrit, for example the Thiruppavai of the Tamil Vaishnava Saint and Poetess Sri Andal, the Thirukkural of Thiruvalluvar, the most outstanding religio-ethical work in Tamil, besides the Bala-Kandam of the Tamil Ramayana by Kambar as well as some of the poems of the greatest Tamil poet of the present age, like Subramania Bharathi, and above all the first part (Pukar Kandam) of the Tamil Epic-Romance which was composed during ~~the earliest~~ period of Tamil literature the Sangam period, namely, the Silappadhikaram of Ilango-Adhihal. In both his original compositions in Sanskrit as well as these translations from Tamil and from English and also

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Telugu (he has brought out a fine rendering of the Niti verses of the Telugu Poet and Reformer, Vemana), he has shown himself to be a Sanskrit poet who writes with ease and facility and elegance and mellifluousness. Among his Sanskrit compositions I have found the Silappadhikaram, quite beautiful-it appears to be a very faithful rendering of this great Tamil Old Classic; and it is a thousand pities that he has not been able to complete the translation of the entire work which is very badly needed.

He has also a large number of works on Sanskrit literature and Sanskritic subjects, to his credit and he has been serving the cause of Sanskrit for nearly 30 years.

Avvaiyar is one of the greatest of women writers of India. She is additionally regarded as a sister of Thiruvalluvar, and like her brother, she essayed Niti or Ethical verses as her special subject for composition in Tamil. Her four works which are current have all been translated by Pandit Sriramadesikan in the present little book. They are (1) Attichudi, which is a collection of 108 sutras or aphoristic sayings in Tamil; (2) Kondrai-Venthan, which is a work of the same nature as No. (1) and it gives in 91 poetic lines some judgment on life and the ways of men and women and on morals; (3) Muthurai, where we have 30 quatrains, which are verses on moral precepts, which are of the nature of Sanskrit Niti literature; and finally (4) Nalvazhi, which is another anthology of 40 quatrains

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of a similar character - the last two reminiding one of the very abundant **Spruche** poetry of Sanskrit which is sometimes of high literary beauty for example the Niti-Sataka of Bhartruhari. The translator has given at the end the Tamil texts of these four little works. But the Sanskrit can easily be read as original compositions. This is a very successful way of popularising gems of thought from Tamil into Sanskrit. Tamil is unique in having an extensive literature of ethics of this class; and, with the greater Tamil poets beginning with Thiruvalluvar, ethics has been raised to the domain of aesthetics and also mystic experience-the didactical character of ethical compositions has been transformed into high poetry and even religious experience. This is one of the great glories of a Tamil work like the Thirukkural, which has been given recognition as one of the great classics of the world.

Auvaiyar, according to tradition, was not a mere poetess of ethical compositions. She has the reputation of being a great devotee, a saintly woman the fervour of whose life and dedication to Shiva and Murugan or Kumara appears to have been of the same nature as the religious fervour of the Saiva Mystic Saints and Poets, the Nayanmars, and of the Vaishnava Mystics like the Azhvars.

- Long ago, I read a famous quatrain which was quoted by G. U. Pope in his Handbook of Tamil, Part V. This

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quatrain gives an aphoristic definition of the four cardinal aims of life, the **Chaturvarga** as they are called in Sanskrit and **Nat-pal** in Tamil, namely Dharma or Virtue (Tamil, **Aram**) Artha or Wealth (Tamil, **Porul**), Kama or pleasure (Tamil, Inbam), and Moksha or deliveranoe from life (Tamil, **Vidu**). The translation runs like this;

"Virtue" lies in giving and renunciation; Wealth is found in gathering everything, excepting evil or sin; Love or Joy in life is there when two persons think in their minds of the great mutual support they receive in life and liberation is the abode of the greatest happiness attained by contemplating the Supreme, when one abandons all these above three.

The above quotation certainly marks off the great spiritual quality of Auvaiyar and those who do not read Tamil but are more or less at home with Sanskrit will certainly feel happy at receiving these new gifts from the hands of a versatile scholar of Sanskrit and of South Indian languages of the present day, like Pandit S. N. Srirama Desikan, Siromani.

(Sd.) SUNITI KUMAR CHATTERJI.

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INTRODUCTIONS

P. THIRUGNANASAMBANDHAN, M.A.L.T. MADRAS-5.
Chief Professor of Sanskrit & Comparative Philology, 12-4-1971
Presidency College.

Pandit Sri S. N. Sri Rama Desikan is a versatile scholar in Sanskrit and possesses a certain linguistic skill in other languages like Tamil, Telugu and Hindi so that he has been able to translate from Tamil and Telugu into Sanskrit and vice versa. Certain sections of the well known works in Tamil and Telugu like Tirukkural, Silappadhikaram, Kamba Ramayanam, Bharathi's poems, Vemana Padyamulu etc., have already been rendered by him into elegant Sanskrit verses. He has now come out with a translation into Sanskrit of some of the didactic Tamil Poems of Avvaiyar. Every home in Tamil Nadu knows the celebrated name of the legendary poet who was not only a guide and philosopher held in high esteem by the kings and laymen of her times but who by her immortal Tamil works Athichudi, Konrai-vendan, Moothurai and Nalvazhi has continued to be a practical guide for the righteous life of men and women of all times.

To capture the nuances of ideas specially of ethical or philosophical content couched in a rich language like Tamil particularly of the epigrammatic variety and express it in a language with a genus of its own is a difficult task and

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there may be room for improvement here and there. It may however be said that the author Sri S. N. Sri Rama Desikan has made a sincere attempt in translating the above four works in flowing Sanskrit of epigrammatic and metrical variety following the pattern of the original and has succeeded by and large in capturing the spirit of the original.

It is a piece of good service that he has been rendering, already recognised by men of consequence, in making available to Sanskrit-knowing people in the whole of India the richness and variety of the ancient Tamil language that has been in existence for more than two thousand years. This is one more step in the direction of National Integration. It is hoped that these works will receive the same measure of response as his earlier ones did from the lovers of Sanskrit.

(Sd.) P. THIRUGNANASAMBANDHAN.

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Dr. K. KUNJUNNI RAJAH, M.A., Ph.D.
Professor of Sanskrit,
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MADRAS-5.
29-3-1971

Sanskrit and Tamil are the two great ancient languages of India with very rich, varied and original literatures; while the great treasures contained in the Sanskrit literature have been to a great extent distributed to the rest of India through translations, adaptations and imitations, most of the original and precious thoughts contained in the Tamil language have not yet permeated to the other literatures of India.

Pandit S. N. Sri Ramadesikan, who is well known to the lovers of Sanskrit by his Sanskrit renderings of specimens from classical Tamil Works, deserves encouragement and recognition for his enthusiastic attempt to introduce the rich treasures of the ancient Tamil literature to the whole nation by translating them into Sanskrit, the common classical language of India. His translation is in chaste and idiomatic Sanskrit and is faithful to the ideas contained in the original, even in cases where it is not literal.

(Sd.) K. KUNJUNNI RAJAH.

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PREFACE

Avvaiyar (or Avvai in brief) is a household name in Tamil Nadu. Every child that is put to school learns her moral aphorisms. She was a gifted poetess and her company was sought by prince and peasant alike. Through her sage advice, political acumen, moral wisdom, and spiritual strength she had helped princes to rule wisely and in peace. Because of such a grand combination of great qualities she is hailed as the queen of poetesses. She lived in the first century B. C., ranking first among the 30 poetesses who flourished during the **Last Sangam Period.** Nothing is known of her birth, parentage or upbringing from authentic sources, what is known about these being from some traditional accounts.

In Tamil Avvai means 'mother'. In Telugu, Kannada, and Tamil, the word is used to mean old woman, grand-mother. Tamilians refer to her as Avvai, the grand-mother. She well deserves the popularity because of the wisdom and experience matching her old appearance which she got even in her youth by her prayer to God. She had travelled sll over Tamil Nadu on foot elevating the common folk through her spiritual exhortations.

Last Sangam Period Verses

To Avvaiyar is attributed 59 verses, the largest number by any poetess of the time - 7 in **Nattrinai,** 15 in **Kurunthogai,** 4 in **Ahananooru,** and 33 in **Purananooru.** These deal with divers topics such as love, valour, and kindness, and bear no connection To one another, each having been composed on a different occasion. Of the

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59 verses, 23 are in the nature of detailing the fame, valour, charity and other good qualities of Adiaman Neduman Anji, of Tagadur a vassal Chera Prince.

Stray Verses

Apart from the Sangam Period verses, about a hundred stray verses are extant in her name. They fall in two groups - one of moral aphorisms and the other dealing with events connected with her. These verses are far simpler in content and construction than the Sangam Period verses. For this reason some critics opine that these are not Avvaiyar's but of some later poetess going by that name. But this rejection seems to be far too sweeping. For instance, the verses sung by her during the feast given to her by Sangavai and Angavai, daughters of Pari, the great giver, when the two girls gave her presents of fine clothes, refer specifically to events that occurred in the Sangam period and lend credence to the belief that they were indeed Avvaiyar's.

Traditional Accounts of Birth and Life

Some of the stray verses give details of Avvaiyar's life which are quite popular. For instance the verse that tells of a shepherd boy giving a feast of jambu fruits, the verse that narrates how one **Koraikkal Azhvar** promised a gift and made Avvaiyar go to him several times for it, the verse that describes how a peasant's wife treated her to a disrespectful feast. These verses betray a lack of poetic style and substance. Hence many critics discount the authenticity of the verses though the details given in them are popularly believed.

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In **Kapilar Ahaval** a poem of 138 lines, poet Kapilar mentions that his mother was an outcaste called Adi and his father was a brahmin by name Bagavan and that he had six brothers and sisters viz. Avvai, Adiaman, Valluvar, Uppai, Uruvai and Velli, and that Avvai was deserted by the parents and was brought up by a family of banas (out-castes). Pointing out the inferior style of this poem as compared to that of Sangam poetry, some critics conclude that the Kapilar who wrote the **Kapilar Ahaval** was not the Sangam period poet but another later one. There are critics who are prepared to concede that it is possible that the same poet might have composed poems of differing styles to suit the times and therefore argue that the poem is indeed that of Kapilar of the Sangam period.

Later works such as **Gnanamritham, Tiruvallur Kathi, Pulavar Puranam, Vinoda Rasa Manjari** follow Kapilar Ahaval in their accounts of Avvaiyar's birth. None of the poems of the Sangam period of Avvaiyar's times mention any detail regarding Avvaiyar's birth or parentage. Hence the acceptance by scholars of our country and the West of the traditional belief that Avvaiyar was the elder sister of Thiruvalluvar.

In the Sangam Period there lived a vassal prince by name Adiaman Neduman Anji. On account of his great esteem to Avvaiyar he gave her a Nellikkani **(amalaka)** which would bestow a long life on the eater, that he procured with great difficulty from a forest, as an offering to her. (Purananooru 91 of Avvaiyar). This fact has been mentioned in **Sirupanatruppadai**, a work of the Sangam period,

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by its author **Nathathanar.** Later commentators like **Nachinarkiniyar** and **Parimelazhagar** have mentioned this fact.

In the 89th verse of Purananooru, telling of the invitation of a king Avvaiyar discloses that in her youth she was expert in song and dance.

Her tact and diplomacy helped to avert war between the two chief kings Adiaman and Tondaiman as mentioned in stanza 95 of Purananooru. She went as Adiamaan's emissary to Tondaiman, who then showed her his war implements kept neatly arranged in a hall with the intention of overawing her. But she neatly turned the tables on him. "These well-oiled and sheathed implememts show that they have never been actually in use while those of my lord Adiaman have been blunted in fight and have been sent to the smithy for repair and reconditioning." Tondaiman understood the implied hint that he lacked experience in war and opted for peace. We are led to infer that court pandits of those days were not only great poets but also possessed statesmanly qualities.

It is noteworthy that Avvaiyar who reeled off verses of praise about poor folks who gave her gruel or a bit of cloth, sang in praise only of Adiaman whose court pandit she was and refused to praise any other king even if they showered many gifts on her. Once she happened to see the kings of the three great Tamil states, Chera, Chola and Pandya in cenference. She blessed them only and never spoke a word of praise (Purananooru 367 of Avvaiyar).

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Other Works

Her other works can be grouped into three categories, prabandhas, ethical and religious. To the first belong **Asadikkovai, Pandanandadi** and **Pettaham.** The first is about a cowherd by name **Asadi**; the second is in praise of **Pandan** a merchant; and the third is an artful revelation of wife's infidelity to an unsuspecting husband. In point of purport and poetic style they are of a far lower standard than the Sangam period verses and seem to bear out the contention of the critics that these cannot be Avvaiyar's compositions.

Ethical Works

To this category belong **Aththichoodi, Kondraivendan, Moodurai, Nalvazhi** and **Kalvi Ozhukkam.** Of these the first four are the most famous. There is scarcely a Tamilian who is not familiar with these. These have gained the status of proverbs and are used freely by parents and elders in shaping young minds. These are used as texts for study in the early standards of the Primary School even to this day.

Aththichoodi contains 108 sentences in **Sutra** form, arranged in alphabetical order. These are framed in language simple enough to be understood by the tender minds of young children and contain morals, maxims, and guides for conduct, of eternal value. **Kondraivendan** deals with moral maxims with 2 sentences in each line 91 **Moodurai** comprises 30 stanzas in **Venba** style, each pointing a moral with the help of a simile.

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Nalvazhi has 40 stanzas in Venba style artfully using apt similies to illustrate moral principles.

These four works, using respectively short single sentence, two sentences and rising to stanzas of Venba style form an intelligent purposeful and and psychological gradation capable of being retained in their minds by young children for whom mostly these works are intended. It is no wonder that these form the basic introduction to moral trainingin the primary classes for the past 300 years and more.

It is a striking fact that **Moodurai** telling of wordly wisdom and **Nalvazhi** telling of moral conduct are in the nature of commentaries to **Aththichoodi** and **Kondraivendan.**

In a way Avvaiyar's ethical works may be considered superior to those of **Valluvar.** Valluvar's **Thirukkural** can be understood only by those who have some knowledge of Tamil. But not so Avvaiyar's moral precepts. They can be easily understood even by children just beginning the study of Tamil. That the study of Thirukkural begins in the sixth standard in the schools of Tamil Nadu is enough proof for this inference.What Valluvar deals within 2 lines is abbreviated in simple language in a line—nay in a very short sentence by Avvaiyar, as will be evident from sentences 7, 19, 22, 28, 74 of **Kondraivendan.** So to say, Avvaiyar's moral precepts form an easy and fitting introduction to the study of Thirukkural.

The importance attached by scholars to these ethical works specially to the first and the second, is borne out by the fact that several voluminous commentaries have

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been written on them. Two hundred years ago, the Christian Vernacular Education Society had prescribed these two works for study in their schools in the first two standards, which bespeaks the regard the Christian Missionaries have for them. Great English scholars like Dr. Rev. John and Bisset Sud John have translated the first two of these works into English. The English translations by Percival of **Aththichoodi, Kondraivendan, Moodurai** and **Nalvazhi** are available even today. Dr. P. U. Pope has eulogised the Aththichoodi in one of his works.

Though these works are studied during childhood, they contain gems of conduct in important respects for later life. To cite a few, essential matters like food, sleep, right behavior, learning and war are dealt with in **Kondraivendan** 33, 7 and **Aththichoodi** 26, 11. The importance of handicraft, trade and husbandry is depicted in **Kondraivendan** 29 & 39. The essential points to be borne In mind in regard to selection and use of food, sleep, place of residence, are set out in **Kondraivendan** 90, 45 and **Aththichoodi** 90. These works amply bear out her intimate knowledge of economics, politics and sociology. She looked upon Saivism and Vaishnavism with equal regard, believed in virtue and sin, had faith in and practised worship in temples, held the absolute belief that everything took place according to God's plan, avoided blaming God for her failures, advocated Ahimsa and firmly believed in Salvation, preached amity, had unshakable faith in things and ideas ancient, preached the worship of parents as equal to worship of God, exhorted people to follow household life in spite of her asceticism; these find

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expression in **Kondraivendan** 28, 38, 3, 58 **Aththichoodi** 56, 60, 101, 63 and **Nalvazhi** 1, 17.

The fifth among her ethical works viz. **Kalvi Ozhukkam** contains 86 sentences, arranged in alphabetical order like Aththichoodi. This stresses the importance of right conduct, and of supporting only that type of education which leads to right conduct. This work has not so far been printed. A manuscript copy is said to exist in a library in London.

Religious Works

Among these the first place goes to Avvaiyar's **Gnanakkural.** This is also known as Avvaikkural and Thirukkural. This deals with the fourth purushartha viz. Moksha which has not been touched by Thiruvalluvar in his Kural; this may be considered as supplying that deficiency. She says that Moksha can be got only through Gnana and hence the name Gnanakkural. This is a highly spiritual composition consisting of 3 categories, 31 chapters, and 310 verses of Kural type. This is patterned on the Thirukkural of Thiruvalluvar. Vinayakar Ahaval, Ganapathi Asiria Virutham, and Uyargnana Sara Nool Charitam, arc other works of hers which deal with Bhakthi and Yoga through devotional praise.

Other works, Pitaka Nigantu, Navamani Malai, Nannoorkovai, Nanmanikovai are attributed to Avvaiyar, they are not available in print.

Three Avvaiyars

The ethical works, religious works and Prabandas of Avvaiyar differ vastly in point of purport, poetic style and

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other relevant factors, from the works of the Sangam period, and hence the view of some that they are not those of Avvaiyar of the Sangam period. Their main contention is that the extremely simple language of Aththichoodi, Konraivendan etc. precludes their being Avvaiyar's compositions. They opine that an Avvaiyar who lived in 10th Centry A.D. (Kamban's period) has composed them, and that a later Avvaiyar composed the religious works. There are others who argue that Avvaiyar who lived a long life of a thousand years as a result of eating the long life-giving Nellikkani could easily have adopted the simple language prevalent in those periods and composed them. Whatever that may be, it is clear that, because the famous commentators like Nachinarkiniar and Ilampooranar in 12 A.D. have, in their commentaries on Tholkappiam, cited for illustration verses from Konraivendan and Moodurai, the ethical works of Avvaiyar had become so prominent as to be cited by great authors.

Great works on Dharma Sastra, Nyaya, Vedanta, Mimamsa, Sankhya yoga etc., in Sanskrit first took shape in the form of Sutras, and later got expanded through bhashyas and lengthy commentaries. But there are no ethical works in Sanskrit in Sutra form. Avvaiyar has indeed supplied that want through her ethical works. Not content with this, she has even composed in Sutra form works on Vedanta, Philosophy and Worldly wisdom and has thus built a connecting bridge between Sanskrit and Tamil. It may be truly said that the Ubhaya Vedanta Siddhanta propagated by Sri Ramanuja and Sri Vedanta Desika has been equally well done by Avvaiyar through

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her works. Moral principles have been set forth in all languages, though they may differ in the mode of presentation. The great ideas in Sanskrit are all found in Avvai's works but their beauty lies in the crisp, simple and heart-touching sentences used to convey those great ideas. This is a special mark of honour to the great poetess.

It is with the genuine desire of introducing the renowned work of Avvaiyar to non-Tamil speaking countrymen of ours, I have translated the four works, Aththichoodi, Kondraivendan, Moodurai and Nalvazhi in the form of quarter foot of a sloka, half sloka and full sloka respectively. The Tamil originals too have been printed for reference; they will serve to understand the quality of the translation. I firmly believe that these translations will be not only useful in the early stages of the study of Sanskrit but also help in non-Tamil regions the learning of Tamil through Sanskrit and of Sanskrit through Tamil; these have been my main aim in producing this translation.

I express my heartfelt thanks to the Goenka Charitable Trust, Express Estates, Madras for meeting the entire expenses connected with the printing and publication of this work.

My grateful thanks are due to Dr. Suniti Kumar Chatterji, President, Sahithya Akademi, New Delhi, National Professor of Humanities in India, for his extensive and thought provoking foreword to this book, and to Sri P. Thirugnanasambandam, Chief Prof. of Sanskrit, Presidency College, Madras and an esteemed scholar for his

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Introduction to this book and to Dr. Kunjunni Raja, Prof. of Sanskrit, University of Madras, for his appreciation of this work. For enthusing me in works of this nature and for helping their publication himself and through his friends, I am highly indebted to Dr. Rathnavelu Subramaniam, the Sanskrit scholar and pre-eminent physician of Madras.

S. N. SRIRAMA DESIKAN

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T. Nagar, Madras-17.
22—4—1971

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विषयसूची

औवैयार्—नीतिग्रन्थाः

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॥ ॐ श्रीः ॥

औवैयार्-नीतिग्रन्थाः

आत्तिशूडि

ஔவையார் நீதிநூல்கள்

ஆத்திசூடி

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आत्तिशूडि

अगस्त्यकुसुमोद्भासिमहादेवप्रियं सुतम् ।
स्तुत्वा विनायकं देवं नित्यं वन्दामहे वयम् ॥

धर्मकार्ये मतिं कुरु १

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पठ काव्यं च गणितम् ७

याचना गर्हिता वृत्तिः ८

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भिक्षां दत्त्वा ततो भुङ्क्ष्व ९

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॥ ॐ श्रीः ॥

औवैयार्-नीतिग्रन्थाः

कोन्रैवेन्दन्

ஔவையார் நீதிநூல்கள்

கொன்றைவேந்தன்

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औवैयार्-नीतिग्रन्थाः

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व्ययमायसमं कुर्यात् स्थितेऽपि विभवेऽधिके । ८१

भुवि वर्षे क्षयं याते दानकर्म क्षयं व्रजेत् । ८२

गार्हस्थ्याचारहीनः स्यात् योऽतिथिं नैव पूजयेत् । ८३

निशितेषुसमा मैत्री वीरेण सह साह्वदा । ८४

अयाचितव्रते सक्ताः लोके धीरतमा मताः । ८५

पुरोऽभिवृद्धिमाप्नोति सोत्साहं यत्नमास्थितः । ८६

नोदेति शुद्धसत्त्वानां हृदये कुहना मतिः । ८७

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कुपिते पृथिवीपाले को वाऽन्यः पालयेज्जनान् । ८८

दिव्यदेशाटनं कृत्वा सर्वान् देवान् नमस्कुरु । ८९

कुरु निद्रां समे देशे निम्नोन्नतविवर्जिते । ९०

ज्ञानाचारौ न तिष्ठेतां सद्ग्रन्थपठनं विना । ९१

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॥ ॐ श्रीः ॥

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औवैयार्-नीतिग्रन्थाः

मूदुरै

ஔவையார் நீதி நூல்கள்

மூதுரை

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॥ ॐ श्रीः ॥

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औवैयार्-नीतिग्रन्थाः

मूदुरै

प्रवालगात्रस्य गजाननस्य पादौ प्रसूनैर्दिनमर्चयन्तः ।
पद्माकटाक्षं दृढगात्रतां च वाचां झरीं तीक्ष्णमतिं भजन्ते ॥

साह्यं सतामाचरितं ध्रुवं नः
फलप्रदं स्यात् न हि शङ्कनीयम् ।
पादेन पीतं सलिलं स्वमूर्ध्ना
यच्छन्ति वृक्षाः किल नारिकेलाः ॥ १

साह्यं कृतं साधुजनाय नित्यं
तिष्ठेत् शिलायां लिखितं यथैव ।
दयाविहीने रचितं तदेव
नूनं जले लेखनवद्विनश्येत् ॥ २

खेदाय बाल्यागतनिर्धनत्वं
वार्धक्यकाले स्थितसम्पदश्च ।
अकालफुल्लं कुसुमं यथैव
विभर्तृनारीगतसुन्दरत्वम् ॥ ३

न तप्तदुग्धे मधुरत्वहानिः
दग्धापि शुक्तिर्धवलत्वमेति ।
खेदेऽपि सन्तो न गुणैर्विहीनाः
स्नेहेऽप्यसन्तो गुणवर्जिताः स्युः ॥ ४

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पीनप्ररूढोन्नतपादपास्तु
विनैव कालं न फलन्ति यद्वत् ।
अप्राप्तकाले न हि यान्ति सिद्धिं
कार्याणि, यत्ने बहुधा कृतेऽपि ॥ ५

प्राप्ता अपि प्राणविपत्तिकालं
न मानवन्तः प्रणमन्ति शत्रून् ।
स्तम्भो हि शैलो बहुभारवाही
स्यादेव भग्नो न नमेद्यथैव ॥ ६

विद्यानुरूपां मतिमाप्नुवन्ति
पुण्यानुरूपं धनमार्जयन्ति ।
कुलानुरूपं तु गुणं भजन्ते
जलानुरूपाणि यथोत्पलानि ॥ ७

महात्मनां दर्शनमुत्तमं स्यात्
महात्मवाक्यश्रवणं वरं स्यात् ।
श्रेष्ठो भवेत् साधुगुणानुवादः
श्लाघ्यो भवेत् साधुसमागमोऽपि ॥ ८

दुःखप्रदं दुर्जनदर्शनं स्यात्
दुःखाय वाक्यश्रवणं च तेषाम् ।
दुःखाय तेषां गुणवर्णनं स्यात्
तेषां च मैत्री जनयेद्विषादम् ॥ ९

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सस्याय कुल्यापथसंप्रवाहि
जलं यथा स्यात्तृणवर्धकं च ।
महात्महेतोर्भुवि जातवृष्टिः
लोकोपकारं तनुते तथैव ॥ १०

सामर्थ्यवन्तोऽप्यसहायवन्तः
प्रारब्धकार्यं न हि साधयन्ति ।
न तण्डुलानां तुषवर्जितानां
क्षेत्रे प्ररोहो भुवि दृष्टपूर्वः ॥ ११

न स्नानयोग्यं महदब्धितोयं
पेयं भवेत् तीरगतं ह्रदाम्भः ।
तत्केतकीतो वकुलं सुगन्धि
नाकारपुष्ट्या गुणनिर्णयः स्यात् ॥ १२

BVB Sri Sankaracharya Sanskrit Mahavidyalaya
1070

शाखोपशाखं विपिने प्ररूढा
न पादपाः पादपशब्दवाच्याः ।
अनिङ्गितज्ञाः पठितुं च लेखं
सभास्ववशक्ताः पुरुषा हि वृक्षाः ॥ १३

मयूरनृत्यं विपिने समीक्ष्य
मयूरभावंगतकुक्कुटश्च ।
प्रसार्य पक्षान् कृतनर्तनेन
तुल्या कृतिर्नूनमपण्डितानाम् ॥ १४

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नीचे कृतघ्ने रचितं तु साह्यं
नश्येत् शिलाक्षिप्तघटेन तुल्यम् ।
व्याघ्रस्य रोगं शमयन् हि वैद्य-
स्तेनैव भक्ष्यो भविता यथैव ॥ १५

नरे प्रशान्ते जडतां गृहीत्वा
विलङ्घनेच्छा न कदापि कार्या ।
चरत्सु मीनेषु बकस्तटस्थः
शान्तो महामीनजिघृक्षया स्यात् ॥ १६

शुष्कात्तटाकाद्गतपक्षिवद्ये
त्यजन्ति दुःखे न हि बान्धवास्ते ।
शुष्के सरस्युत्पलवल्लिकावत्
खेदेऽपि सन्तः सह, बान्धवाः स्युः ॥ १७

क्लेशेऽपि शीलैः सहिता महान्तो
दुःखे स्वसन्तो न हि शीलवन्तः ।
भग्नेऽपि सौवर्णघटे न हानिः
मृत्कुण्डनाशे किमिहास्ति शेषम् ॥ १८

प्रस्थं महाब्धौ विनिवेश्य मानात्
चतुर्गुणं नीरमसौ न विन्देत् ।
युक्ते प्रिये भर्तरि
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...ऽपि
कर्मानुरूपः सखि ! भोगलाभः ॥ १९

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हन्त्येव देहं सहजोऽपि रोगो
बान्धव्यहेतुर्न हि सोदरत्वम् ।
रोगं हरेत् शैलमहौषधं च
बन्धुर्भवेद् दूरगतोऽपि तस्मात् ॥ २०

गुणाढ्यपत्नीसहितं गृहं तु
धत्ते सदा सर्वसमृद्धिमत्त्वम् ।
गुणैर्विहीना कटुभाषमाणा
भार्या गृहे व्याघ्रसमा गुहायाम् ॥ २१

अर्थाशया कल्पतरुं प्रयातो
वरस्वरां केवलमाप्नुयाच्चेत् ।
नान्योऽस्ति हेतुर्विधिमन्तराऽत्र
विधिर्बलीयान् विफलस्तु यत्नः ॥ २२

भग्नाश्मतुल्या न मिलन्ति नीचाः
कोपाद्वियुक्ताः, ननु हेमवच्च ।
मिलन्ति केचित्, महतां तु कोपः
शाम्येद्यथा बाणविभिन्नमम्भः ॥ २३

सुपण्डिताः पण्डितमाश्रयन्ते
हंसास्तटाके कमलानि यद्वत् ।
विद्याविहीना जडमाप्नुवन्ति
काकाः श्मशानस्थशवान् यथैव ॥ २४

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नागो विषाढ्यो निवसेन्निलीनः
चरेदभीत्या जलवासिसर्पः ।
तद्वज्ञ्चका गूढतमं वसेयुः
कापट्यहीनास्तु बहिश्चरेयुः ॥ २५

भेदे विमृष्टे विदुषश्च राज्ञो
विद्वान् वरीयान् भुवि भूमिपालात् ।
राज्ञो महत्त्वं निजदेशमात्रे
श्लाघ्येत विद्वान् भुवि सर्वदेशे ॥ २६

सतां वचो मृत्युसमं खलानां
कुमार्गगन्तुर्यम एव धर्मः ।
पत्युर्यमः स्यादविधेयपत्नी
यथा कदल्याः स्वकशाकगुच्छः ॥ २७

सङ्घर्षणाच्चन्दनदारुखण्डः
क्षीणोऽपि सौगन्ध्यगुणं न मुञ्चेत् ।
नष्टेऽपि भाग्ये भुवि भूमिपालाः
दयाविहीना न भवन्ति तस्मात् ॥ २८

सद्बन्धुता रूपमखण्डवित्तं
कुलीनता चेत्यखिलं जगत्याम् ।
लक्ष्मीप्रसादे सुलभं नराणां
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लक्ष्मीवियोगे सकलं विनश्येत् ॥ २९

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स्वद्रोहकर्तुर्मरणान्तकालं
शक्या हि रक्षा क्रियते महद्भिः ।
छायां सुशीतां निजभञ्जकाय
दत्वा हि तापं शमयन्ति वृक्षाः ॥ ३०

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॥ ॐ श्रीः ॥

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औवैयार्-नीतिग्रन्थाः

नल्वऴि

ஔவையார் நீதிநூல்கள்

நல்வழி

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नल्वळि

गुडं च सूपं मधुदुग्धमेव
चत्वारि तुभ्यं मिलितं ददामि ।
प्रयच्छ सङ्घद्रविडं त्रयं मे
रम्योन्नतेभानन ! रत्नमूर्ते ! ॥

पुण्यं च पापं सुखदुःखमूलं
पूर्वार्जितं वित्तमिदं नराणाम् ।
न कथ्यते सर्वमतेष्वितोऽन्यत्
तस्मादघं मुञ्च कुरुष्व पुण्यम् ॥ १

नीत्या यथावद्भुवि दानकर्ता
जात्या वरिष्ठस्त्वपरो निकृष्टः ।
पूर्वोक्तजातिद्वयतः पृथिव्यां
नान्यास्ति, शास्त्रैरिदमेव घुष्टम् ॥ २

अनित्यदेहे बहुदुःखकोशे
त्वन्नाशये स्थैर्यमतिं विमुञ्च ।
देहार्थिनां शीघ्रमनेन मुक्तिः
स्यात्ते सुसाधा हतबन्धपाशैः ॥ ३

पुण्यं विना वाञ्छितकार्यसिद्धिः
कस्यापि न स्यात्, सुकृते सति स्यात् ।
फलेच्छया चूततरौ प्रयुक्तं
दण्डं न विन्देत पुनर्यथान्धः ॥ ४

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यत्नेऽप्यलभ्यस्य भवेन्न लाभो
न वारितं गच्छति पुण्यलभ्यम् ।
तथाप्यलभ्यं सततं स्मरन्तो
नश्यन्ति मर्त्या भुवि तप्तचित्ताः ॥ ५

अन्यस्य वित्तं न हि भोक्तुमन्यः
शक्नोति, सर्वः स्वकृतं हि भुङ्क्ते ।
गत्वाब्धिमुल्लङ्घ्य समृद्धवित्तो
नरो निवृत्तः किमु सर्वमत्ति ॥ ६

इदं शरीरं कटुकीटपात्रं
रोगास्पदं स्याद् बहुधा विमर्शे ।
विज्ञाय तत्पद्मदले यथाम्भः
सन्तो विसङ्गा न वदन्ति चान्यान् ॥ ७

न दैवदत्तादधिकं धनं तु
लभ्येत यत्नैः बहुभिः कृतैश्च ।
शृण्वन्तु मर्त्याः ! तदिदं विनश्येत्
तस्माद्यतन्तां भुवि गौरवार्थम् ॥ ८

क्षीणप्रवाहापि नदी सुतप्तान्
स्वोत्सेन लोकान् भुवि पाययेद्धि ।
दारिद्र्यकालेऽपि तथा कुलीना
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"नास्ती"ति नैव ब्रुवतेऽर्थिलोकान् ॥ ९

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वर्षे च वर्षे किमु रोदनाद्यैः
मृतस्तु जीवेद्रुदितं विमुञ्च।
विज्ञाय मृत्योः समतां, विरक्त्या
दत्त्वा च भुक्त्वा वस जीवितान्तम्॥ १०

"एकं दिनं मुञ्चसि न त्वमन्नं
दिनद्वयार्थं न सकृत्त्वमत्सि।
मदीयकुक्षे! व्यसनं मदीयं
न वेत्सि, कष्टो भवता निवासः॥ ११

भूपालवेद्योत्तमजीवनं च
नदीतटोद्भूततरुश्च नश्येत्।
लोके प्रशस्तं कृषिजीवनं स्यात्
नान्यद्वरिष्ठं त्वितरद्धिनिन्द्यम्॥ १२

दीर्घायुषं हन्तुमलं न कोऽपि
क्षीणायुषं पातुमलं न कोऽपि।
भिक्षाटनार्थं सततं प्रवृत्तान्
के वा निरोद्धुं भुवि शक्तिमन्तः॥ १३

चाटूक्तिभिः स्तोत्रपरैर्वचोभिः
भिक्षामटित्वा भुवि जीवनं च।
अत्यन्तगर्ह्यं धिगिदं, ततोऽपि
मृत्युर्गरीयानभिमानयुक्तः॥ १४

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नमः शिवायेत्यसकृत्स्मरन्तः
तरन्त्यपायं स हि नः सुपन्थाः ।
स्याद् ज्ञानमार्गोऽप्ययमन्यमार्गैः
दुःखं न नश्येत् विधिना वितीर्णम् ॥ १५

क्षेत्रानुरूपो महिमा जलानां
दानानुरूपो महिमा सतां स्यात् ।
दयार्द्रभावान्महिमा दृशां स्यात्
सतीत्वमूलो महिमाङ्गनानाम् ॥ १६

दानेन पापं भुवि नश्यतीति
ज्ञात्वाऽप्यदत्वा कृतदुष्कृतानाम् ।
धनं न लभ्यं विधिनिन्दयाद्य
कथेत् यथाग्नौ न हि रिक्तभाण्डम् ॥ १७

माता पिता चेति सखेति बन्धु-
र्भ्रातेति लोभी भुवि पाशहीनः ।
करोति साह्यं निजघातुकानां
स्वीयान् न पश्येच्छरणागतांश्च ॥ १८

भूपालनं लंघनमम्बुधेश्च
कृत्वाऽन्यसेवास्तुतियाचनादि ।
क्षुद्बाधया प्र[illegible]
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प्राप्त्यै शरीरं तु कदर्थयामः ॥ १९

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अस्मानमावेष्ट्य नदीप्रवेश-
समो हि वेश्याजनमोह एषः ।
नश्येद्धनं तेन भवेच्च रिक्तो
न स्यादिहामुत्रफलोपभोगः ॥ २०

ग्रामं भुवं सस्यजलैः समृद्धां
कीर्तिं च गेहं सुखजीवनं च ।
समृद्धवित्तं भुवि दीर्घमायु-
स्त्वश्वकानां कमला प्रयच्छेत् ॥ २१

हे मूढमर्त्याः श्रमलब्धवित्तं
भूम्यामदत्त्वा खननेन किं स्यात् ।
प्राणे शरीराज्झडिति प्रयाते
कैर्भोक्ष्यते तच्छृणुत प्रबोधम् ॥ २२

विशेत्पिशाचो विकसेत्सिताकों
विषाढ्यवल्ली प्रसरेच्च गेहे ।
वसेदलक्ष्मीर्भुजगोऽपि तस्य
यः पक्षपातेन वदेत्सभायाम् ॥ २३

घृतेन चान्नं वदनं विभूत्या
ग्रामस्तु नद्या रहितं वृथा स्यात् ।
देहो वृथा सोदरवर्जितस्य
व्यर्थं गृहं स्याद् गृहिणीवियुक्तम् ॥ २४

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स्यान्मानहीनो भुवि नष्टबुद्धिः
सतामभिन्न दिशि तस्करः स्यात्।
भवेत् स पापी ननु सप्तजन्म,
लब्धाद् व्ययं यस्त्वधिकं करोति ॥ २५

दानं कुलं ज्ञानमथैव विद्या
श्रैष्ठ्यं दयामानतपःप्रयत्नाः।
मोहोऽङ्गनाभिर्मधुभाषिणीभि-
र्दश व्यपेयुः क्षुधितस्य पुंसः ॥ २६

यच्चिन्तितं तन्न लभेत लोको
लभेत वा चिन्तितमेव वस्तु।
अतर्कितं सिद्ध्यति वै कदाचित्
सर्वं मदीशस्य विचित्रकृत्यम् ॥ २७

प्रस्थान्नभुक् हस्तचतुष्कवासाः
चिकीर्षितं कार्यमशीतिकोटि।
अतान्धभावं वहतः सदैव
मृद्भाण्डवच्चञ्चलजीवनं स्यात् ॥ २८

'एही'ति सत्कृत्य फलाढ्यवृक्षे
को वाह्वयत् तां जतुकां फलार्थम्।
धेनुः पयोवत्

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नरस्य सर्वे सुहृदो भवन्ति ॥ २९

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पद्मासनेच्छामनु भुज्यते हि
स्वपूर्वकर्म स्वयमेव राजन् !।
किमत्र कुर्यादुपकारकर्ता
विधिर्न नश्येज्जनवारितोऽपि ॥ ३०

अशुद्धगीताद् वचनं वरिष्ठं
कुलीनतायाश्चरितं गरीयः।
श्रेष्ठः कुवीर्यादपि नित्यरोगः
श्रेयानसङ्गस्त्वविधेयपत्न्याः ॥ ३१

नदीस्थनिम्नोन्नतभूमितुल्या
वर्धेत लक्ष्मीर्भुवि लीयते च।
यच्छान्नपानं विभवे सति त्वं
तस्मात्तु धर्मादमलं मनः स्यात् ॥ ३२

शिलामभेद्यामयसांच दण्डै-
र्भिनत्ति सार्द्रस्तरुमूलभागः।
बाणो गजं हन्ति न चाल्पतूलं
सिद्ध्येन्मृदूक्त्या कठिनोक्त्यसाध्यम् ॥ ३३

विद्याविहीनं च धनेन पूर्णं
समेत्य सर्वे बहुमानयन्ति।
भार्यापि नेच्छेदधनं न माता
तदीयवाक्यं भुवि नाद्रियेत ॥ ३४

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ज्ञात्वा स्वयं कुर्युरचोदिताश्च
यथा विपुष्पास्तरवः फलन्ति ।
जडो मतिं नैति विबोधितोऽपि
क्षेत्रोप्तबीजं तु यथा न रोहेत् ॥ ३५

कर्कटशुक्ती कदली च वेणुः
फलं स्वनाशे वितरन्ति गर्भात् ।
नराः स्वविद्याधनवुद्धिनाशे
तथान्यपत्न्यां मतिमर्पयन्ति ॥ ३६

वेदादिशास्त्राध्ययनेऽपि पुंसा
स्वपूर्वकर्मानुभवो न वार्यः ।
हे चित्त ! चिन्तां त्यज, मोक्षमार्ग-
गामी त्वभीष्टं लभते न विघ्नः ॥ ३७

सोऽहं सुसाध्यं सदसत् तदेति
स्याद्भेदशून्या स्थितिरेव तत्त्वम् ।
स्वभिन्नतत्त्वं भुवि वीक्षमाणो
याचेत रज्जुं यवसस्यबन्धे ॥ ३८

त्रिंशद्वयस्को विजितत्रिदोष-
स्तत्त्वं स्वचित्ते भुवि यो न पश्येत् ।
अन्तेऽस्य विद्या ननु नाममात्रं
नाम्नैव वृद्धा स्तनभाग्यथैव ॥ ३९

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तिरुक्कुरळ् चोपनिषत्समस्ता
तेवारपद्यानि मुनित्रयस्य ।
श्रीमन्त्र एवं तिरुवाचकं च
समार्थकं सर्वमिदं हि विद्धि ॥ ४०

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ஆத்திசூடி

கொன்றை வேந்தன்

மூதுரை

நல்வழி

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ஔவையார் நீதி நூல்கள்

ஆத்தி சூடி

ஆத்தி சூடி அமர்ந்த தேவனை
ஏத்தி ஏத்தித் தொழுவோம் யாமே

1 அறஞ்செய விரும்பு

2 ஆறுவது சினம்

3 இயல்வது கரவேல்

4 ஈவது விலக்கேல்

5 உடையது விளம்பேல்

6 ஊக்கமது கை விடேல்

7 எண் எழுத்து இகழேல்

8 ஏற்பது இகழ்ச்சி

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9 ஐயம் இட்டு உண்

10 ஒப்புரவு ஒழுகு

11 ஓதுவது ஒழியேல்

12 ஔவியம் பேசேல்

13 அஃகஞ் சுருக்கேல்

14 கண்டு ஒன்று சொல்லேல்

15 ஙப்போல் வளை

16 சனி நீராடு

17 ஞயம்பட உரை

18 இடம்பட வீடு எடேல்

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19 இணக்கம் அறிந்து இணங்கு

20 தந்தை தாய் பேண்

21 நன்றி மறவேல்

22 பருவத்தே பயிர்செய்

23 மண் பறித்து உண்ணேல்

24 இயல்பலாதன செயேல்

25 அரவம் ஆடேல்

26 இலவம் பஞ்சில் துயில்

27 வஞ்சகம் பேசேல்

28 அழகு அலாதன செய்யேல்

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29 இளமையில் கல்

30 அறனை மறவேல்

31 அனந்தல் ஆடேல்

32 கடிவது மற

33 காப்பது விரதம்

34 கிழமைப் படவாழ்

35 கீழ்மை அகற்று

36 குணமது கைவிடேல்

37 கூடிப் பிரியேல்

38 கெடுப்பது ஒழி

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39 கேள்வி முயல்

40 கைவினை கரவேல்

41 கொள்ளை விரும்பேல்

42 கோதாட்டு ஒழி

43 சக்கர நெறி நில்

44 சான்றோர் இனத்திரு

45 சித்திரம் பேசேல்

46 சீர்மை மறவேல்

47 சுளிக்கச் சொல்லேல்

48 சூது விரும்பேல்

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49 செய்வன திருந்தச் செய்

50 சேரிடம் அறிந்து சேர்

51 சை எனத் திரியேல்

52 சொல் சோர்வு படேல்

53 சோம்பித் திரியேல்

54 தக்கோன் எனத்திரி

55 தானமது விரும்பு

56 திருமாலுக்கு அடிமை செய்

57 தீவினை அகற்று

58 துன்பத்திற்கு இடங் கொடேல்

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59 தூக்கி வினை செய்

60 தெய்வம் இகழேல்

61 தேசத்தோடு ஒத்து வாழ்

62 தையல் சொல் கேளேல்

63 தொன்மை மறவேல்

64 தோற்பன தொடரேல்

65 நன்மை கடைப்பிடி

66 நாடு ஒப்பன செய்

67 நிலையிற் பிரியேல்

68 நீர்விளை யாடேல்

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69 நுண்மை நுகரேல்

70 நூல் பல கல்

71 நெற்பயிர் விளை

72 நேர்பட ஒழுகு

73 நைவினை நணுகேல்

74 நொய்ய உரையேல்

75 நோய்க்கு இடம் கொடேல்

76 பழிப்பன பகரேல்

77 பாம்பொடு பழகேல்

78 பிழைபடச் சொல்லேல்

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79 வீடு பெற நில்

80 புகழ்ந்தாரைப் போற்றி வாழ்

81 பூமி திருத்தி உண்

82 பெரியாரைத் துணைகொள்

83 பேதமை அகற்று

84 பையலோடு இணங்கேல்

85 பொருள்தனைப் போற்றி வாழ்

86 போர்த்தொழில் புரியேல்

87 மனம் தடுமாறேல்

88 மாற்றானுக்கு இடம் கொடேல்
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89 மிகைபடச் சொல்லேல்

90 மீதூண் விரும்பேல்

91 முனைமுகத்து நில்லேல்

92 மூர்க்கரோடு இணங்கேல்

93 மெல்லினல்லாள் தோள்சேர்

94 மேன்மக்கள் சொல் கேள்

95 மை விழியார் மனை அகல்

96 மொழிவது அற மொழி

97 மோகத்தை முனி

98 வல்லமை பேசேல்

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99 வாதுமுற் கூறேல்

100 வித்தை விரும்பு

101 வீடு பெற நில்

102 உத்தமனாய் இரு

103 ஊருடன் கூடி வாழ்

104 வெட்டெனப் பேசேல்

105 வேண்டி வினை செய்யேல்

106 வைகறைத் துயில் எழு

107 ஒன்னாரைத் தேறேல்

108 ஓரம் சொல்லேல்

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கொன்றைவேந்தன்

கொன்றை வேந்தன் செல்வன் அடியிணை
என்றும் ஏத்தித் தொழுவோம் யாமே

1. அன்னையும் பிதாவும் முன்னறி தெய்வம்

2. ஆலயம் தொழுவது சாலவும் நன்று

3. இல் அறம் அல்லது நல் அறம் அன்று

4. ஈயார் தேட்டைத் தீயார் கொள்வர்

5. உண்டி சுருங்குதல் பெண்டிர்க்கு அழகு

6. ஊருடன் பகைக்கின் வேருடன் கெடும்

7. எண்ணும் எழுத்தும் கண் எனத் தகும்

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8. ஏவா மக்கள் மூவா மருந்து

9. ஐயம் புகினும் செய்வன செய்

10. ஒருவனைப் பற்றி ஓரகத்திரு

11. ஓதலின் நன்றே வேதியர்க்கு ஒழுக்கம்

12. ஔவியம் பேசுதல் ஆக்கத்திற்கு அழிவு

13. அஃகமும் காசும் சிக்கெனத் தேடு

14. கற்பு எனப்படுவது சொல் திறம்பாமை

15. காவல்தானே பாவையர்க்கு அழகு

16. கிட்டாதாயின் வெட்டென மற

17. கீழோ ராயினும் தாழ உரை

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18. குற்றம் பார்க்கில் சுற்றம் இல்லை

19. கூர் அம்பு ஆயினும் வீரியம் பேசேல்

20. கெடுவது செய்யின் விடுவது கருமம்

21. கேட்டில் உறுதி கூட்டும் உடைமை

22. கைப்பொருள் தன்னில் மெய்ப்பொருள் கல்வி

23. கொற்றவன் அறிதல் உற்றிடத்து உதவி

24. கோள் செவிக் குறளை காற்றுடன் நெருப்பு

25. கௌவை சொல்லின் எவ்வருக்கும் பகை

26. சந்ததிக்கு அழகு வந்தி செய்யாமை

27. சான்றோர் என்கை ஈன்றோட்கு அழகு
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28. சிவத்தைப் பேணில் தவத்திற்கு அழகு

29. சீரைத்தேடின் ஏரைத் தேடு

30. சுற்றத்திற்கு அழகு சூழ இருத்தல்

31. சூதும் வாதும் வேதனை செய்யும்

32. செய்தவம் மறந்தால் கைதவம் ஆளும்

33. சேமம் புகினும் யாமத்து உறங்கு

34. சை ஒத்து இருந்தால் ஐயம் இட்டு உண்

35. சொக்கர் என்பவர் அத்தம் பெறுவர்

36. சோம்பர் என்பவர் தேம்பித் திரிவர்

37. தந்தை சொல் மிக்க மந்திரம் இல்லை
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38. தாயிற் சிறந்த ஒரு கோயிலு மில்லை

39. திரைகடல் ஓடியும் திரவியம் தேடு

40. தீராக் கோபம் போராய் முடியும்

41. துடியாப் பெண்டிர் மடியில் நெருப்பு

42. தூற்றும் பெண்டிர் கூற்றெனத் தகும்

43. தெய்வம் சீறின் கைதவம் மாளும்

44. தேடாது அழிக்கின் பாடாய் முடியும்

45. தையும் மாசியும் வையத் துறங்கு

46. தொழுதூண் சுவையின் உழுதூண் இனிது

47. தோழனொடும் ஏழைமை பேசேல்

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48. நல் இணக்கம் அல்லது அல்லற்படுத்தும்

49. நாடெங்கும் வாழக் கேடொன்று மில்லை

50. நிற்கக் கற்றல் சொல் திறம்பாமை

51. நீரகம் பொருந்திய ஊரகத்திரு

52. நுண்ணிய கருமமும் எண்ணித் துணி

53. நூன் முறை தெரிந்து சீலத் தொழுகு

54. நெஞ்சை ஒளித்து ஒரு வஞ்சகம் இல்லை

55. நேரா நோன்பு சீரா காது

56. நைபவர் எனினும் நொய்ய உரையேல்

57. நொய்யவர் என்பவர் வெய்யவர் ஆவர்

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58. நோன்பு என்பது கொன்று தின்னாமை

59. பண்ணிய பயிரில் புண்ணியம் தெரியும்

60. பாலோடு ஆயினும் காலம் அறிந்து உண்

61. பிறன்மனை புகாமை அறம் எனத் தகும்

62. பீரம் பேணில் பாரந் தாங்கும்

63. புலையும் கொலையும் களவும் தவிர்

64. பூரியோர்க்கு இல்லை சீரிய ஒழுக்கம்

65. பெற்றோர்க்கு இல்லை சுற்றமும் சினமும்

66. பேதைமை என்பது மாதர்க்கு அணிகலம்

67. பையச் சென்றால் வையந் தாங்கும்

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68. பொல்லாங்கு என்பவை எல்லாம் தவிர்

69. போனகம் என்பது தான் உழந்து உண்டல்

70. மருந்தே ஆயினும் விருந்தோடு உண்

71. மாரி அல்லது காரியம் இல்லை

72. மின்னுக்கு எல்லாம் பின்னுக்கு மழை

73. மீகாமன் இல்லா மரக்கலம் ஓடாது

74. முற்பகல் செய்யின் பிற்பகல் விளையும்

75. மூத்தோர் சொல் வார்த்தை அமிர்தம்

76. மெத்தையில் படுத்தல் நித்திரைக்கு அழகு

77. மேழிச் செல்வம் கோழை படாது

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78. மை விழியார்தம் மனை அகன்று ஒழுகு

79. மொழிவது மறுக்கின் அழிவது கருமம்

80. மோனம் என்பது ஞான வரம்பு

81. வளவன் ஆயினும் அளவு அறிந்து அழித்து உண்

82. வானம் சுருங்கின் தானம் சுருங்கும்

83. விருந்தில்லோர்க்கு இல்லை பொருந்திய ஒழுக்கம்

84. வீரன் கேண்மை கூர் அம்பாகும்

85. உரவோர் என்கை இரவாது இருத்தல்

86. ஊக்கம் உடைமை ஆக்கத்திற்கு அழகு

87. வெள்ளைக்கு இல்லை கள்ளச் சிந்தை

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88. வேந்தன் சீறின் ஆம் துணை இல்லை

89. வையம் தோறும் தெய்வம் தொழு

90. ஒத்த இடத்து நித்திரை கொள்

91. ஓதாதார்க்கு இல்லை உணர்வொடு ஒழுக்கம்

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மூதுரை

வாக்கு உண்டாம் நல்ல மனம் உண்டாம் மாமலராள்
நோக்கு உண்டாம் மேனி நுடங்காது—பூக்கொண்டு
துப்பார் திருமேனித் தும்பிக்கை யான்பாதம்
தப்பாமல் சார்வார் தமக்கு.

1 நன்றி ஒருவர்க்குச் செய்தக்கால் அந்நன்றி
'என்று தருங்கொல்?' எனவேண்டா—நின்று
தளரா வளர்தெங்கு தாளுண்ட நீரைத்
தலையாலே தான்தருத லால்

2 நல்லார் ஒருவர்க்குச் செய்த உபகாரம்
கல்மேல் எழுத்துப்போல் காணுமே—அல்லாத
ஈரமில்லா நெஞ்சத்தார்க்கு ஈந்த உபகாரம்
நீர்மேல் எழுத்துக்கு நேர்.

3 இன்னா இளமை வறுமைவந்து எய்தியக்கால்
இன்னா அளவில் இனியவும்—இன்னாத
நாளல்லா நாள்பூத்த நன்மலரும் போலுமே
ஆளில்லா மங்கைக்கு அழகு.

4 அட்டாலும் பால்சுவையில் குன்றாது அளவளவாய்
நட்டாலும் நண்புஅல்லார் நண்பு அல்லர்
கெட்டாலும் மேன்மக்கள் மேன்மக்க ளே சங்கு
சுட்டாலும் வெண்மை தரும்.

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5 அடுத்து முயன்றாலும் ஆகும்நாள் அன்றி
எடுத்த கருமங்கள் ஆகா—தொடுத்த
உருவத்தால் நீண்ட உயர்மரங்கள் எல்லாம்
பருவத்தால் அன்றிப் பழா.

6 உற்ற இடத்தில் உயிர்வழங்கும் தன்மையோர்
பற்றலரைக் கண்டால் பணிவரோ?—கல்தூண்
பிளந்து இருவது அல்லால் பெரும்பாரம் தாங்கின்
தளர்ந்து வளையுமோ தான்.

7 நீர்அளவே ஆகுமாம் நீர்ஆம்பல்; தான்கற்ற
நூல்அளவே ஆகுமாம் நுண் அறிவு—மேலைத்
தவத்து அளவே ஆகுமாம் தான்பெற்ற செல்வம்
குலத்து அளவே ஆகும் குணம்.

8 நல்லாரைக் காண்பதுவும் நன்றே; நலமிக்க
நல்லார்சொல் கேட்பதுவும் நன்றே—நல்லார்
குணங்கள் உரைப்பதுவும் நன்றே அவரோடு
இணங்கி இருப்பதுவும் நன்று.

9 தீயாரைக் காண்பதுவும் தீதே; திருஅற்ற
தீயார்சொல் கேட்பதுவும் தீதே—தீயார்
குணங்கள் உரைப்பதுவும் தீதே; அவரோடு
இணங்கி இருப்பதுவும் தீது.

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10 நெல்லுக்கு இறைத்தநீர் வாய்க்கால் வழிஓடிப்
புல்லுக்கும் ஆங்கே பொசியுமாம்—தொல்உலகில்
நல்லார் ஒருவர் உளரேல் அவர் பொருட்டு
எல்லார்க்கும் பெய்யும் மழை.

11 பண்டு முளைப்பது அரிசியே ஆனாலும்
விண்டு உமிபோனால் முளையாதாம்—கொண்டபேர்
ஆற்றல் உடையார்க்கு ஆகாது அளவின்றி
ஏற்ற கருமம் செயல்.

12 மடல்பெரிது தாழை; மகிழ்இனிது கந்தம்
உடல்சிறியர் என்று இருக்கவேண்டா—கடல்பெரித
மண்ணீரும் ஆகாது; அதன் அருகே சிற்றூறல்
உண்ணீரும் ஆகி விடும்.

13 கவையாகிக் கொம்பாகிக் காட்டகத்தே நிற்கும்
அவையல்ல நல்ல மரங்கள்—சவை நடுவே
நீட்டுஓலை வாசியா நின்றான் குறிப்பு அறிய
மாட்டா தவன்நன் மரம்.

14 கான மயில்ஆடக் கண்டிருந்த வான்கோழி
தானும் அதுவாகப் பாவித்துத்—தானும்தன்
பொல்லாச் சிறகைவிரித்து ஆடினால் போலுமே
கல்லாதான் கற்ற கவி.

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15 வேங்கை வரிப்புலிநோய் தீர்த்த விடகாரி
ஆங்குஅதனுக்கு ஆகாரம் ஆனல்போல்—[பாங்கு அறியா
புல்அறி வாளர்க்குச் செய்த உபகாரம்
கல்லின்மேல் இட்ட கலம்.

16 அடக்கம் உடையார் அறிவிலர் என்று எண்ணிக்
கடக்கக் கருதவும் வேண்டா—மடைத்தலையில்
ஓடுமீன் ஓடஉறுமீன் வரும்அளவும்
வாடி யிருக்குமாம் கொக்கு.

17 அற்ற குளத்தில் அறுநீர்ப் பறவைபோல்
உற்றுழித் தீர்வார் உறவுஅல்லர் ; அக்குளத்தில்
கொட்டியும் ஆம்பலும் நெய்தலும் போலவே
ஒட்டி உறுவார் உறவு.

18 சீரியர் கெட்டாலும் சீரியரே ; சீரியர் மற்று
அல்லாதார் கெட்டால் அங்கு என்னகும் ?—சீரிய
பொன்னின் குடம்உடைந்தால் பொன்னகும் ;
மன்ணின் குடம்உடைந்தக் கால் ? [என் ஆகும்

19 ஆழ அமுக்கி முகக்கினும் ஆழ்கடல் நீர்
நாழி முகவாது நானழி—தோழி
நிதியும் கணவனும் நேர்படினும் தம்தம்
விதியின் பயனே பயன்.

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20 உடன்பிறந்தார் சுற்றத்தார் என்று இருக்க வேண்டா
உடன்பிறந்தே கொல்லும் வியாதி-உடன் பிறவா
மாமலையில் உள்ள மருந்தே பிணிதீர்க்கும்
அம்மருந்து போல்வாரும் உண்டு.

21 இல்லாள் அகத்துஇருக்க இல்லாதது ஒன்று இல்லை
இல்லாளும் இல்லாளே ஆமாயின்—இல்லாள்
வலிகிடந்த மாற்றம் உரைக்குமேல் அவ்இல்
புலிகிடந்த தூறாய் விடும்.

22 எழுதியவாறே காண்; இரங்கும் மடநெஞ்சே!
கருதியவாறு ஆமோ கருமம்?—கருதிப்போய்க்
கற்பகத்தைச் சேர்ந்தோர்க்குக் காஞ்சிரங்காய்
முற்பவத்தில் செய்த வினை. [ஈந்ததேல்

23 கல்பிளவோடு ஒப்பர் கயவர்; கடுஞ்சினத்துப்
பொன்பிளவோடு ஒப்பாரும் போல்வாரே—வில்
நீர்கிழிய எய்த வடுப்போல மாறுமே [பிடித்து
சீர்ஒழுகு சான்றோர் சினம்.

24 நல்தாமரைக் கயத்தில் நல்அன்னம் சேர்ந்தாற்போல்
கற்றாரைக் கற்றாரே காமுறுவர்—கற்பிலா
மூர்க்கரை மூர்க்கர் முகப்பர் முதுகாட்டில்
காக்கை உகக்கும் பிணம்.

Funding by IKS-MoE

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25 நஞ்சுஉடைமை தான் அறிந்து நாகம் கரந்துறையும்
அஞ்சாப் புறம் கிடக்கும் நீர்ப்பாம்பு—நெஞ்சில்
கரவுடையார் தம்மைக் கரப்பர் கரவார்
கரவிலா நெஞ்சத்தவர்.

26 மன்னனும் மாசுஅறக் கற்றோனும் சீர்தூக்கின்
மன்னனில் கற்றோன் சிறப்புடையன்—மன்னற்குத்
தன்தேசம் அல்லால் சிறப்புஇல்லை கற்றோர்க்குச்
சென்றஇடம் எல்லாம் சிறப்பு.

27 கல்லாத மாந்தர்க்கு கற்றுஉணர்ந்தார் சொல் கூற்றம்
அல்லாத மாந்தர்க்கு அறம்கூற்றம்—மெல்லிய
வாழைக்குத் தான்ஈன்ற காய்கூற்றம் கூற்றமே
இல்லிற்கு இசைந்துஒழுகாப் பெண்.

28 சந்தன மென்குறடு தான்தேய்ந்த காலத்தும்
கந்தம் குறைபடாது ; ஆதலால்—தம்தம்
தனம்சிறியர் ஆயினும் தார்வேந்தர் கேட்டால்
மனம் சிறியர் ஆவரோ மற்று ?

29 மருவுஇனிய சுற்றமும் வான்பொருளும் நல்ல
உருவும் உயர்குலமும் எல்லாம்—திருமடந்தை
ஆம்போது அவளோடும் ஆகும் ; அவள் பிரிந்து
போம்போது அவளோடும் போம்.

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30 சாந்தனையும் தீயனவே செய்திடினும் தாம் அவரை
ஆந்தனையும் காப்பர் அறிவுடையோர்—மாந்தர்
குறைக்கும் தனையும் குளிர்நிழலைத் தந்து
மறைக்குமாம் கண்டீர் மரம்.

Funding by IKS-MoE

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ஔவையார் நீதிநூல்கள்

நல்வழி

பாலும் தெளிதேனும் பாகும் பருப்பும் இவை
நாலும் கலந்துஉனக்கு நான்தருவேன்—கோலம்செய்
துங்கக் கரிமுகத்துத் தூமணியே நீ எனக்குச்
சங்கத் தமிழ்மூன்றும் தா.

1 புண்ணியம்ஆம் பாவம்போம் போனநாள்செய்த அவை
மண்ணில் பிறந்தார்க்கு வைத்தபொருள்—
[எண்ணும்கால்
ஈதுஒழிய வேறுஇல்லை ; எச்சமயத்தார் சொல்லும்
தீதுஒழிய நன்மை செயல்.

2 சாதி இரண்டுஒழிய வேறுஇல்லை ; சாற்றும்கால்
நீதி வழுவா நெறிமுறையின்—மேதினியில்
இட்டார் பெரியோர் ; இடாதார் இழிகுலத்தோர்
பட்டாங்கில் உள்ளபடி.

3 இடும்பைக்கு இடும்பை இயல்உடம்பு இதுஅன்றே
இடும்பொய்யை மெய்என்று இராதே—இடும்கடுக
உண்டாயின் உண்டாகும் ஊழில் பெருவலிநோய்
விண்டாரைக் கொண்டாடும் வீடு.

4 எண்ணி ஒருகருமம் யார்க்கும் செய்யஒண்ணாது
புண்ணியம் தந்துஎய்த போதல்லால்—கண்ணில்லான்
மாங்காய் விழஎறிந்த மாத்திரைக்கோல் ஒக்குமே
ஆங்காலம் ஆகும் அவர்க்கு.

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5 வருந்தி அழைத்தாலும் வாராத வாரா
பொருந்துவன போமின்என்றால் போகா—[இருந்துஏங்கி
நெஞ்சம் புண்ணாக நெடுந்தூரம் தாம்நினைந்து
துஞ்சுவதே மாந்தர் தொழில்.

6 உள்ளது ஒழிய ஒருவருக்கு ஒருவர்சுகம்
கொள்ளக் கிடையா குவலயத்தில்—வெள்ளக்
கடல்ஓடி மீண்டு கரையேறி னால்என்
உடலோடு வாழும் உயிர்க்கு.

7 எல்லாப் படியாலும் எண்ணினால் இவ்வுடம்பு
பொல்லாப் புழுமலி நோய்ப் புன்குரம்பை—நல்லார்
அறிந்திருப்பார் ஆதலினால் ஆம்கமல நீர்போல்
பிரிந்திருப்பர் பேசார் பிறர்க்கு

8 ஈட்டும் பொருள் முயற்சி எண்ணிறந்த ஆயினும் ஊழ்
கூட்டும்படி அன்றிக் கூடாவாம்—தேட்டம்
மரியாதை காணும் மகிதலத்தீர் கேண்மின்
தரியாது காணும் தனம்.

9 ஆற்றுப் பெருக்குஅற்று அடிசுடும் அந்நாளும்
ஊற்றுப் பெருக்கால் உலகுஊட்டும்—ஏற்றவர்க்கு [அவ்வாறு
நல்ல குடிப்பிறந்தார் நல்கூர்ந்தார் ஆனாலும்
இல்லை எனமாட்டார் இசைந்து.

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10 ஆண்டாண்டு தோறும் அழுது புரண்டாலும்
மாண்டார் வருவரோ? மாநிலத்தீர்—வேண்டா
"நமக்கும் அதுவழியே; நாம் போம் அளவும்
எமக்கு என்" என்று இட்டுஉண்டு இரும்.

11 ஒருநாள் உணவை ஒழிஎன்றால் ஒழியாய்
"இருநாளுக்கு ஏல்" என்றால் ஏலாய்—ஒருநாளும்
என்நோவு அறியாய் இடும்பைகூர் என்வயிறே
உன்னோடு வாழ்தல் அரிது.

12 ஆற்றங் கரையின் மரமும் அரசு அறிய
வீற்றிருந்த வாழ்வும்விழும் அன்றே—ஏற்றம்
உழுதுஉண்டு வாழ்வதற்கு ஒப்புஇல்லை கண்டீர்
பழுதுஉண்டு வேறுஓர் பணிக்கு.

13 ஆவாரை யாரே அழிப்பார்? அது அன்றிச்
சாவாரை யாரே தவிர்ப்பவர்—ஓவாமல்
ஐயம் புகுவாரை யாரே விலக்குவர்?
மெய்அம் புவிஅதன் மேல்.

14 பிச்சைக்கு மூத்த குடிவாழ்க்கை பேசுங்கால்
இச்சை பலசொல்லி இடித்துஉண்கை—சீச்சீ
வயிறு வளர்க்கைக்கு மானம் அழியாது
உயிர்விடுகை சால உறும்.

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15 சிவாய நமஎன்று சிந்தித்து இருப்போர்க்(கு)
அபாயம் ஒருநாளும் இல்லை — உபாயம்
அதுவே ; மதியாகும் ; அல்லாத எல்லாம்
விதியே மதியாய் விடும்.

16 தண்ணீர் நிலநலத்தால் தக்கோர் குணம் கொடையால்
கண்ணீர்மை மாருக்கருணையால்—பெண்ணீர்மை
கற்புஅழியா ஆற்ருல் ; கடல்சூழ்ந்த வையகத்துள்
அற்புதமாம் என்றே அறி.

17 செய்தீ வினைஇருக்கத் தெய்வத்தை நொந்தக்கால்
எய்த வருமோ இருநிதியம் ?—வையத்து
அறும் பாவம் என்ன அறிந்து அன்று இடார்க்கு [இன்று
வெறும்பானை பொங்குமோ மேல் ?

18 பெற்ருர் பிறந்தார் பெருநாட்டார் பேருலகில்
உற்ருர் உகந்தார் எனவேண்டாம்—மற்ருேர்
இரணங் கொடுத்தால் இடுவர் இடாரே
சரணம் கொடுத்தாலும் தாம்.

19 சேவித்தும் சென்று இரந்தும் தெண்ணீர்க் கடல் கடந்தும்
பாவித்தும் பாராண்டும் பாட்டு இசைத்தும் போவிப்பம்
பாழின் உடம்பை வயிற்றின் கொடுமையால்
நாழி அரிசிக்கே நாம்.

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20 அம்மி துணையாக ஆறு இழிந்தவாறு ஒக்கும்
கொம்மை முலைபகர்வார் கொண்டாட்டம்—இம்மை
மறுமைக்கும் நன்று அன்று மாநிதியம் போக்கி
வெறுமைக்கு வித்தாய் விடும்.

21 நீரும் நிழலும் நிலம்பொதியும் நெல்கட்டும்
பேரும் புகழும் பெருவாழ்வும்—ஊரும்
வருந்திருவும் வாழ்நாளும் வஞ்சமிலார்க்கு என்றும்
தரும்சிவந்த தாமரையாள் தான்.

22 பாடுபட்டுத் தேடிப் பணத்தைப் புதைத்து வைத்துக்
கேடுகெட்ட மானிடரே கேளுங்கள்; கூடுவிட்டு இங்கு
ஆவிதான் போயினபின்பு யாரே அநுபவிப்பார்
பாவிகாள் அந்தப் பணம்?

23 வேதாளம் சேருமே வெள் எருக்குப் பூக்குமே
பாதாள மூலி படருமே—மூதேவி
சென்றிருந்து வாழ்வளே சேடன் குடிபுகுமே
மன்று ஓரம் சொன்னார் மனை.

24 நீறு இல்லா நெற்றி பாழ்; நெய் இல்லா உண்டி பாழ்
ஆறு இல்லா ஊருக்கு அழகு பாழ்—மாறில்
உடன் பிறப்பு இல்லா உடம்பு பாழ்; பாழே
மடக் கொடி இல்லா மனை.

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25 ஆன முதலில் அதிகம் செலவு ஆனல்
மானம் அழிந்து மதிகெட்டுப்—போனதிசை
எல்லார்க்கும் கள்ளனய் ஏழ் பிறப்பும் தீயனய்
நல்லார்க்கும் பொல்லனம் நாடு.

26 மானம் குலம் கல்வி வண்மை அறிவுடைமை
தானம் தவம் உயர்ச்சி தாளாண்மை—தேனின்
கசிவந்த சொல்லியர்மேல் காமுறுதல் பத்தும்
பசி வந்திடப் பறந்து போம்.

27 ஒன்றை நினைக்கின் அது ஒழிந்திட்டு ஒன்ருகும்
அன்றி அது வரினும் வந்தெய்தும்—ஒன்றை
நினையாத முன்வந்து நிற்பினும் நிற்கும்
எனையாளும் ஈசன் செயல்.

28 உண்பது நாழி உடுப்பது நான்கு முழம்
எண்பது கோடி நினைந்து எண்ணுவன—கண் புதைந்த
மாந்தர் குடிவாழ்க்கை மண்ணின் கலம்போலச்
சாந்துணையும் சஞ்சலமே தான்.

29 மரம் பழுத்தால் வௌவாலை வாவென்று கூவி
இரந்து அழைப்பார் யாரும் அங்கில்லை—சுரந்து
[அமுதம்
கற்ரு தரல் போல் கரவாது அளிப்பரேல்
உற்ருர் உலகத் தவர்.

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30 தாம்தாம் முன்செய்த வினைதாமே அநுபவிப்பார்
பூந்தாமரையோன் பொறி வழியே—வேந்தே
ஒறுத்தாரை என் செயலாம் ஊரெல்லாம் ஒன்று
வெறுத்தாலும் போமோ விதி.

31 இழுக்கு உடைய பாட்டிற்கு இசை நன்று; சாலும்
ஒழுக்கம் உயர்குலத்தின் நன்று—வழுக்குடைய
வீரத்தின் நன்று விடாநோய்; பழிக்கஞ்சாத்
தாரத்தின் நன்று தனி.

32 ஆறிடும் மேடும் மடுவும் போலாம் செல்வம்
மாறிடும் ஏறிடும் மாநிலத்தீர்—சோறிடும்
தண்ணீரும் வாரும்; தருமமே சார்பாக
உண்ணீர்மை வீறும் உயர்ந்து.

33 வெட்டெனவை மெத்தெனவை வெல்லாவாம்;
[வேழத்தில்
பட்டு உருவும் கோல் பஞ்சில் பாயாது—நெட்டிருப்புப்
பாரைக்கு நெக்கு விடாப் பாறை பசுமரத்தின்
வேருக்கு நெக்கு விடும்.

34 கல்லானே ஆனாலும் கைப் பொருள் ஒன்று
[உண்டாயின்
எல்லாரும் சென்று அங்கு எதிர் கொள்வர் இல்லானை
இல்லாளும் வேண்டாள்; மற்று ஈன்று எடுத்த தாய்
[வேண்டாள்
செல்லாது அவன் வாயிற் சொல்.

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35 பூவாதே காய்க்கும் மரமும் உள மக்கள் உளும்
ஏவாதே நின்று உணர்வார் தாம் உளரே—தூவா
விரைத்தாலும் நன்றாகா வித்தெனவே பேதைக்கு
உரைத்தாலும் தோன்றாது உணர்வு.

36 நண்டு சிப்பி வேய் கதலி நாசமுறும் காலத்தில்
கொண்டகரு அளிக்கும் கொள்கைபோல்— [ஒண்தொடி
போதம் தனம்கல்வி பொன்றவரும் காலம் அயல்
மாதர்மேல் வைப்பார் மனம்.

37 வினைப் பயனை வெல்வதற்கு வேதம் முதலாம்
அனைத்தாய நூலகத்தும் இல்லை—நினைப்பது எனக்
கண்ணுறுவது அல்லால் கவலைப்படேல் நெஞ்சே மெய்
விண்ணுறுவார்க்கு இல்லை விதி

38 நன்றுஎன்றும் தீதுஎன்றும் நான்என்றும் [தான்என்றும்
அன்றுஎன்றும் ஆம்என்றும் ஆகாதே—நின்றநிலை
தானதாம் தத்துவமாம் சம்பறுத்தார் யாக்கைக்குப்
போனவா தேடும் பொருள்.

39 முப்பதாம் ஆண்டு அளவில் மூன்றற்று ஒரு பொருளை
தப்பாமல் தன்னுள் பெறான் ஆயின் --செப்பும்
கலைஅளவே ஆகுமாம் காரிகையார் தங்கள்
முலைஅளவே ஆகுமாம் மூப்பு.

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40 தேவர் குறளும் திருநான் மறை முடிவும்
மூவர் தமிழும் முனி மொழியும்—கோவை
திருவாசகமும் திருமூலர் சொல்லும்
ஒருவாசகட் என்று உணர்.

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LIFE, CAREER AND WORKS OF Pandit S. N. SRIRAMA DESIKAN (Siromani)

Teaching and Research.

1. Studied in the Tirupathi Sanskrit College, Madras University in 1942. Secured a Second Class Oriental Title in NYAYA SIROMANI.

2. For two years from 1943, worked as a Research student at Venkateswara Oriental Research Institute, Tirupathi.

3. Worked as Research Scholar of the Government of India under the Scholarship for products of Traditional Patasalas Scheme. Worked from May 1961 till November 1963 in the Kuppuswami Sastri Research Institute, Madras, under Dr. V. Raghavan, Professor of Sanskrit, Madras University. During the period worked on and edited "PANCHIKA" an unparalleled and rare commentary on "NYAYA PARISISHTAM" of Udayanacharya with the text, with the help of various books and manuscripts, quoting the latest and old quotations from various allied Granthas, and compiled a detailed introduction therefor.

4. Worked from October 1965 to October 1969 as Part-time Lecturer in Sanskrit and Philosophy Wing, in the Fundamental Engineering Research Establishment of the College of Engineering, Guindy, in the Postgraduate Development Scheme, under the Central Government financial assistance, giving lectures on the Nyaya Vaiseshika, Sankhya and Vedanta Darsanas, to help members of the teaching staff to cull out scientific

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information from the above works and make use of them for their research.

Publications

5. Made exhaustive research as to the authorship of the Mahabharatha—compiled and published a Thesis on the same (1943).

6. Compiled and published DESIKAMANI SATAKAM, a poem on the life and activities of Vedantha Desika—100 slokas (1942).

7. Published the story of Krishna in Sanskrit Padyams, entitled 'KRISHNA KATHA SANGRAHA' intended for beginners (1942).

8. Rendered into Sanskrit verse and published "THIRUPPAVAI" the most widely known devotional poem in Tamil by Sri Andal, the great Tamil lady-saint (1961).

9. Translated and published seven important and representative plays from Sanskrit into Tamil entitled "STORIES FROM SEVEN SANSKRIT DRAMAS" on the model of Lamb's *Tales From Shakespeare* (1961).

10. Rendered into Sanskrit and Tamil and published "THIRUKKURAL" the famous Tamil Work, well known as Tamil Veda (1961).

11. Rendered into Sanskrit and Tamil and published the Padyams of Vemana, the famous Andhra poet and reformer (1962).

12. Rendered into Sanskrit and published the National Songs and the highly spiritual work *Gnana*

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Ratham in Prose, of Subramania Bharathi, the great National poet of Tamil Nadu (1963).

13. Compiled and published "KRISHNA LEELA" in Tamil based on the Tenth Skanda of **Srimad Bhagavatham** (1947).

14. Translated into Sanskrit and published Bala Kandam of the Tamil Ramayanam of Kambar, the greatest among Tamil Poets, with exhaustive notes showing the difference in some important details between the works in Sanskrit and Tamil (1964).

15. Translated into Sanskrit and published the **Silappadikaram** (*Pukar Kandam*) the greatest Tamil classic (1968).

16. Translated into Sanskrit and published Sangham Poetess Avvaiyar's immortal works on Ethics, *Athichoodi*, *Konrai Venden*, *Muthurai*, *Nalvazhi*, popular with children. (1971).

Services Rendered

17. Contributed during the last 20 years, interesting articles on various literary topics to popular English, Tamil and Sanskrit Dailies and Periodicals.

18. Contributed book reviews of important publications in Sanskrit to *The Hindu*, *Indian Express*, *Mail*, *Bhavan's Journal*, *Dinamani* and *Swadesamitran*.

19. As the Secretary of the South Indian Sanskrit Association for the past 18 years, rendered signal service to the language by holding conferences, meetings and discourses on allied subjects.

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Releases and Felicitations

20. Under the Presidentship of Sri P. Rajagopalan, Ex-Chief Justice of Madras, Thiruppavai in Sanskrit was released on 12-7-61 at the P. S. High School under the auspices of Chittoor Sanskrit Bhasha Pracharini Sabha (Madras Branch); Shri T. L. Venkatarama Iyer, Ex-Supreme Court Judge, released it and presented a shawl of honour as token of appreciation of the work to the translator.

21. On 31-12-61 under the same auspices and at the same premises, Shri M. Ananthasayanam Iyengar, Speaker of the Lok Sabha, released the Sanskrit rendering of *Thirukkural* under the Presidentship of Shri M. Patanjali Sastri, Ex-Chief Justice of India, who presented a shawl of honour to the author in appreciation of the same.

22. Under the auspices of the South Indian Sanskrit Association in an Assembly at the P. S. High School on 23-8-62, under the Presidentship of Shri V. V. Giri (Governor of Kerala) the Hon. Sri. M. Bhaktavatsalam, Chief Minister of Madras released the Sanskrit version of "VEMANA PADYAMULU". Shri Giri in appreciation, presented the author a shawl of honour and a purse.

23. On 4-9-63 and under the same auspices and place, under the Presidentship of Shri K. Balasubramania Iyer, M.L.C., Dr. C. P. Ramaswamy Iyer, released Bharathiar's works in Sanskrit. Many leading men spoke on the occasion.

24. On 12-9-63 at a function got up by the Bharathiyar Sangham, Madras, Sri Suddhananda Bharathi, under the Presidentship of the Hon'ble Mr. M. Bhaktavatsalam,

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presented a silver shield to the author for the Sanskrit version of Bharathiyar's songs.

25. On 1-11-64, under the auspices of the South Indian Sanskrit Association, Balakandam of Kamba Ramayanam, was released by Rajaji and published under the Presidentship of Sri T. L. Venkatarama Iyer. Rajaji presented a shawl of honour to the author.

26. On 15-3-65, during the celebrations of Kambar Vizha at Karaikudi, for having translated Kamba Ramayanam in Sanskrit, a shawl of honour was presented to the author under the Presidentship of Sri N. Mahalingam, M. L. A., an eminent Industrialist.

27. At a public meeting held under the auspices of the South Indian Sanskrit Association on 21-1-68 the Sanskrit Translation of SILAPPADIKARAM (*Pukar Kandam*) was released by the Hon'ble Sri V. V. Giri, Vice-President of India. The Hon'ble Sri M. Ananthanarayanan, Chief Justice, Madras High Court, presided over the function. The author was honoured with the presentation of a silver lamp by the Vice-President.

28. Shri V. V. Giri, President of India, handed over the Gold Medal awarded by Tamil Writers' Association to Pandit S. N. Srirama Desikan for his meritorious services to Tamil through translating Tamil classics into Sanskrit, at the 16th Annual Conference of the Association held at Rajaji Hall on 29-5-1969.

Material Appreciation

29. The Government of India (Ministry of Education) have purchased 100 copies in each of the Sanskrit

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publications (BHARATHIAR SONGS, THIRUKKURAL, VEMANA PADYAMULU, SILAPPADIKARAM and KAMBA RAMAYANAM) on considerations of merit, for free distribution to the University Libraries, Oriental Libraries and College Libraries. The Uttar Pradesh Government have also prescribed *Thirukkural* for all their Libraries.

Award of 'Samskrita Ratna'

30. Under the auspices of Vavilla Venkateswara Sastrulu Commemoration Vidwat Parishad, under the Presidentship of Sri T. L. Venkatarama Iyer, Retd. Supreme Court Judge, at a meeting held on 13-6-70 at Sringeri Math, T. Nagar, Madras-17, the title of *Samskrita Ratna* engraved in a silver plate and a certificate were awarded. Sri N. Chandrakanta Mudaliar, Director, The Hindi Teaching Scheme, Govt. of India also spoke.

31. Age of the author 50.

Well versed in Tamil, Sanskrit, Hindi and English.
Address: 27. Musa Sait Street, T. Nagar, Madras-17.

II

Extracts from the opinions by several leading personalities about the author and his works.

SILAPPADIKARAM (in Sanskrit)

Dr. V. V. Giri,
Vice-President of India,
INDIA

Dated: 13th Jan., 1968.

...By the present translation of the first Kanda the *Pukar Kandam* - of the epic into Sanskrit Sri S. N. Sri

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Rama Desikan has rendered a very useful service to Sanskrit scholars and students...This is one step forward in the attempt to integrate the cultural unity of India by making the literature of one part of the country available to the rest of it.

...The *Silappadikaram* portrays the Tamil society of the early centuries of the Christian era; and the extent to which the Tamil culture presents its integration with and absorption of North Indian culture can be clearly seen in it. ...This pioneer attempt of Mr. Sri Rama Desikan, I hope, will spearhead the efforts of Sanskritists in presenting such integrated literary productions from the South.

As a good student of Sanskrit, Tamil, Telugu and English, he has already translated into Sanskrit, among others, The *Tirukkural* of Valluvar, the poems of Bharatiyar and the *Tiruppavai* of Andal and *Kamba Ramayana*, all from Tamil. In the present attempt of Sri Rama Desikan we see the Sanskrit language, literally allowing itself to be used in the most appropriate manner, displaying the skilled artist in his work of art.

The translation of the *Silappadikaram* into Sanskrit will, I believe, render a very useful service in presenting Tamil culture to all Sanskritists in the world who are not scholars of Tamil literature. This can also be utilised as a text book in the non-Tamilian area schools for the spread of the culture of the Tamils. (forword).

Dr. SUNITI KUMAR CHATTERJI, Calcutta,
National Professor of India Dated: 8th Jan., 1968.
in Humanities.

I am very happy to find that Pandit Sri S. N. Sri

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Rama Desikan is bringing out a Sanskrit prose translation of the famous Old Tamil Classic "*Silappadikaram*"... His translation of 380 verses of the Thirukkural completing the *Arattupal* section of this great work is already before us besides his Sanskrit version of Sri Andal's *Tiruppavai* and the Balakanda portion of Kambar's *Tamil Ramayanam* and of some of the more important works of Subramanya Bharathi's poems in Tamil. He has further carried in Sanskrit slokas nearly four hundred Padyas of the Telugu Poet, Vemana. He has thus quite an impressive mass of work for the integration of the literary and cultural life of India through Sanskrit. He has given us a simple and easily readable prose rendering in Sanskrit of the different sub-sections, and it should be helpful for those who do not know Tamil from outside Tamizhakam to understand and appreciate this fine work. (INTRODUCTION)

Dr. C. D. DESHMUKH.

Hyderabad,
28th Feb., 1968.

Dear Sri Rama Desikan,

I have enjoyed reading the Noopura Kavyam (*Pukar Kandam*) which you were good enough to send me. The Sanskrit prose style you have adopted is admirable, at once unaffected and elegant.

PANDITARAJA
D. T. TATACHARYA, M.O.L.,
Retired Reader in Sanskrit,
Sree Venkateswara Oriental Research Institute.

Tirupathi,
Dated Jan. 11, 1968

Silappadikaram is a standard work in Tamil and its contents deserve to be known and studied even by all people who do not know Tamil. Pandit Sri Rama Desikan is now helping those people by publishing this Noopura

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Kavyam the style of which is natural, easy and at the same time grand. Prose writers in Sanskrit are rare and those are still rarer who could adopt an unaffected style, as the present author has done. The book deserves to be prescribed as a text for University Examination in the Sanskrit subjects. (INTRODUCTION)

Kamba Ramayanam (in Sanskrit)

Dr. C. P. RAMASWAMY AYYAR,
Vice-Chancellor,
Annamalai University *Dated:* Oct. 19, 1964

Dear Sri S. N. Sri Rama Desikan,

For several years you have laboured strenuously in the fields of research and critical scholorship. You have also acquired considerable experience as Editor of a number of Sanskrit classics....As you have pointed out, Kambar, with the background of the Adi Kavya, also utilised the Ramayana story for exhibiting his marvellous skill of narration and description of natural scenery and of human emotions. As I have already observed with reference to your previous efforts you evince in all your work a remarkable verbal felicity enabling you to capture the spirit of the original masterpiece.

(FOREWORD)

Dr. S. RADHAKRISHNAN, Rashtrapathi Bhavan,
President of India New Delhi,
Dated: Oct. 24, 1964

Dear Sri Sri Rama Desikan,

You are doing valuable work. These books you are publishing will I hope spread spiritual enlightenment and comfort.

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Dr. K. M. MUNSHI,
President, Bombay,
Bharathiya Vidya Bhavan *Dated :* Oct. 19, 1964

I am glad that Pandit S. N. Sri Rama Desikan, Siromani, has brought out Kamba Ramayanam-Bala Kandam, in Sanskrit. Kamba Ramayanam is popular in the South as Tulsidas' Ramayanam is in the North, and I am glad that the author has made this epic accessible to the Sanskrit-knowing public in the whole of India.

Dr. SUNITI KUMAR CHATTERJI,
National Professor of India Calcutta,
in Humanities *Dated :* July 12, 1965

Dear Sir,

....I have some idea of the poetical beauty of Kambar's version of the Ramayana. I have been exceedingly pleased to note the beautiful style in which you write Sanskrit. You seem to handle the language of the Gods with as much ease as our classical writers, and this shows that Sanskrit forms a true second mother-tongue if not actually the first language for yourself. I shall be very glad if your book receives the encomium which it fully deserves from Sanskrit scholars who really know the language.

Dr. SAMPURNANAND,
(Governor, Rajasthan) Jaipur,
Dated : Oct. 19, 1964

Dear Sri Siromani,

Your translation of Kamba Ramayanam seems to be well-executed. The language is simple but chaste and eloquent... Your introductory notes are useful. Both Kamban and Tulasi have tried to gloss over what appeared to them to be certain gross aspects of the original story.

(INTRODUCTION)

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Dr. K. N. KATJU, Allahabad,
(Former Chief Minister of M.P.) *Dated* : Oct. 19, 1964

I beg to offer my warm felicitations to Pandit S. N. Sri Rama Desikan for translating Kamba Ramayana in Sanskrit. By his effort, Kamba's great treatise becomes the heritage of India. I am sure it will be widely read and appreciated. Tulasidas Ramayana is equally famous in Northern India. I am sure its Sanskrit translation will be equally appreciated and welcomed.

I have read the English portion of your book with great interest. It has been revealing to me.

(INTRODUCTION)

Sri C. R. PATTABHIRAMAN, *Dated* : Oct. 15, 1964
Deputy Minister

Sri S. N. Sri Rama Desikan, who is a Nyaya Siromani from the Tirupathi Sanskrit College is well known to South Indian scholars....He is rendering notable service to Tamil by rendering many of the classical books in that ancient language into Sanskrit. ...In the present work which is a rendering in Sanskrit of the Kamba Ramayanam the author has worked hard to preserve the beauty of Kambar... The translations of Sri Rama Desikan are bound to be as invaluable as they are likely to be interesting to readers in the North, many of whom do not have an inkling of the worth of the great classic in Tamil... By getting acquainted with these with the help of translations, our compatriots in the North can gain an integrated culture. This is a sure means of national integration.

(INTRODUCTION)

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Dr. B. R. SARMA. Tirupathi,
Director, *Dated*: Oct. 19, 1964
Kendriya Samskrit Vidyapeeth

...The author of the Sanskrit Kamba Ramayana has done his job neatly. It is really a great service to Kamban himself, that he has been now brought to a wider circle of non-Tamil scholars of Sanskrit-who, but for the present work, will not be able to understand Kamban. Sri Sri Rama Desikan's attempt deserves every encouragement.

(INTRODUCTION)

Dr. S. M. KATRE, Poona,
Director, *Dated*: Sept. 15, 1965
Deccan College of Post-graduate and
Research Institute

Dear Pandit Sri Rama Desikan,

...While my knowledge of literary Tamil is not adequate, I can still say that your Sanskrit version reads very well, and is an interesting contribution to literature. People accustomed to read only Valmiki's original version should find your rendering a very helpful supplement in order to understand the impact of the Rama Story in the development of Indian literature in general. I congratulate you on your successful translation.

Bharathiyar's works in Sanskrit.

V. V. GIRI,
Governor of Kerala 13-8-'63

...The book abounds in numerous instances where the Sanskrit rendering is an exact replica of the original ideas in entirety while at the same time the translation

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is quite simple to be easily understood by one and all. The author Sri Sri Rama Desikan is known to me for a very long time and has been rendering signal service to the Sanskrit Language, and is also the Secretary of the South Indian Sanskrit Association and as author of some valuable books.

...Special mention must be made of the three poems by Bharathiyar—*Kannan's Songs*, *National Songs* and *Gnanaratham*, a short novel in prose, which have been introduced in this work of the author. They are quite suitable to be sung at schools in parades and classes infusing Bhakthi, by the public with a spirit of vigour and valour in defence of the nation, and by adults and all others. (FOREWORD)

T. L. VENKATARAMA AIYAR, Madras
(Retd. Supreme Court Judge) 27-8-1963.

.....It is a commendable idea to translate into Sanskrit classical works in the vernaculars. Sri S. N. Sri Rama Desikan has already laid the public under a deep debt of gratitude by translating *Tirukkural*, *Thiruppavai* and *Vemana* in Sanskrit. He deserves to be congratulated for the excellent rendering of Bharathiar's works in easy and elegant Sanskrit. I have no doubt that the work will be welcomed by all admirers of Bharathiar and lovers of Sanskrit. (INTRODUCTION)

S. GOVINDARAJULU, Tirupathi,
Vice-Chancellor, 27-8-1963.
Sri Venkateswara University

.....The present volume provides us with a Sanskrit version of chosen pieces of Bharatiyar's poetry and prose

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for the first time....The attempt therefore, to present him in Sanskrit, is commendable. The pieces selected here are representative by their impressiveness and popularity. They are capable of introducing the genius of Bharathiar to those who can understand Sanskrit. The collection of songs called '*Kannan Pattu*' is a fine instance of the blending of lyricism and romanticism while breathing the spirit of renaissance felt by the country. The essays under the title "*Gnanaratham*" show Bharathiar in his real spirit.

(INTRODUCTION)

Vemana Padyamulu in Sanskrit Slokas
with Tamil Translation

M. ANANTHASAYANAM AYYANGAR (Governor of Bihar) — Ranchi, June 28/29, 1962.

I have gone through Pandita Sri Rama Desikan's translations of "VEMANA PADYA" in Sanskrit slokas with Tamil translation. They are in easy flowing style in Sanskrit. Of Course his Tamil rendering is equally good....I am extremely glad to note that he has developed an easy style and has brought out the meaning of the original, both in the Tirukkural and Vemana's verses.

(FOREWORD)

Dr. B. RAMAKRISHNA RAO, M.P. Ex-Governor, U.P. — Hyderabad, July 19, 1962.

I had the pleasure of reading the Sanskrit translation of Vemana's poems by Pandit S. N. Sri Rama Desikan of Madras....While the poet has written keeping in view the society of his time the book as a whole is useful to people of all ages and of all parts of the country. The

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book contains eternal moral truths which read like aphorisms...

As a matter of fact, translation into Sanskrit of such books as Vemana's poems will be useful in introducing to the scholars all over the world the wisdom enshrined in these literatures. Pandit Sri Rama Desikan is well versed in both Sanskrit and Telugu and is a good poet himself. He is also well versed in Tamil language and therefore, he has not only translated Vemana's poems into Sanskrit verses, but has given a prose translation in Tamil so that scholars of Tamil Nad may also be acquainted with Vemana, the Telugu poet. Attempts like these are most welcome inasmuch as they contribute to a better understanding of the various languages and literatures prevalent in India.

I have read the Sanskrit version of Vemana with the originals. The translation is free from all omissions or commissions and true to the original thoughts of Saint Vemana. The language of Sanskrit version is fluent and free and easily understandable even to those whose acquaintance with Sanskrit is not very intimate. I request lovers of Indian culture to patronise the efforts of Pandit Sri Rama Desikan and give an honoured place to this book in the realm of literature. Scholars who are well versed in more than one language can serve a very useful purpose by promoting the intellectual understanding which will be useful in creating the much needed emotional integration of the country.

(INTRODUCTION)

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Thirukkural in Ssnskrit

Dr. C. P. RAMASWAMI AIYAR December 9, 1961.

....Sri Sri Rama Desikan,s translation of *Tirukkural* ARATHUPPAL (*Dharma Kanda*) deserve warm commendation. His mastery of easy and fluent Sanskrit has enabled him to follow the original in diction and sentiment with a faithfulness which is truly admirable. In his translation, for instance, of verses 77, 111, 325, 335 and 338, he shows a dexterity of adaptation which demonstrates his expert knowledge of both the languages.

....This translation and adaptation of the *Kural* is however the Pandit's best work and the volume is a notable addition to modern Sanskrit literature.

(INTRODUCTION)

Mr. M. PATANJALI SASTRI,
Former Chief Justice of India and
Chairman, Central Sanskrit Board,

(on the occasion of the release of *Tirukkural* in Sanskrit on 31-12-1961)

...Mr. Patanjali Sastri complimented Mr. Desikan on his excellent translation of the *Kural*, which itself was written in short sentences. Reading a few passages, he said that the utmost economy of words had been attempted and the exact spirit of the original had been carried over in the Sanskrit translation, even to the extent of following the rhythm in certain cases. The language in the translation, he would say, ran parallel to the original text.

Congratulating the author, Mr. Patanjali Sastri said that he was, in fact, a "path finder" in the matter of translating Tamil works into Sanskrit. A two-way traffic

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of the kind, was needed, he added, as it would help those in the North to learn and appreciate the treasures contained in Tamil literature. (THE HINDU)

Dr. C. D. DESHMUKH — New Delhi, December 5, 1961.

I have gone through the translation with great interest and appreciation. The idea of bringing out a translation in Sanskrit of the immortal classic of Tiruvalluvar is a very good one and I think that it has been carried out most satisfactorily. I am sure that it will lead to an India-wide recognition of the wisdom stored in *Tirukkural*.

M. ANANTHASAYANAM AYYANGAR, Speaker, Lok Sabha. — New Delhi, October 21, 1961.

...Sri Sri Rama Desikan has rendered as a first step 380 verses of *Tirukkural* comprising verses from "Arathuppal"...The work is fit to be even prescribed for students in Sanskrit schools and colleges for the early classes.

I wish that Sri Rama Desikan will undertake similar works of rendering good works from Sanskrit to Tamil and vice versa, so that those knowing only one language may have the advantages of reading the works of literature in the both languages. (FOREWORD)

"Ezhu Nataka Kathaigal"
(Seven Tamil Tales)

T. L. VENKATARAMA AIYAR, Chairman, Law Commission — New Delhi, 1-8-1961.

In this work, Sri Rama Desikan presents to the Tamil reading public a narration of seven stories taken from

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Sanskrit dramas, on the lines of Lamb's Tales from Shakespeare... Here are narrated stories which form the theme of seven dramas written by different authors among whom are *Bhasa, Kalidasa* and *Bhavabhuthi*. The stories cover a wide range of topics, *Puranic*, historical and social. The language is simple, lucid and such as to impress all readers. Sri Sri Rama Desikan deserves the gratitude of all lovers of Tamil for this useful and instructive publication. (FOREWORD)

T. M. NARAYANASWAMI PILLAI,
Formerly Vice-Chancellor, Trichy,
Annamalai University. 30-8-61.

...Not only is Sri Desikan a scholar in Sanskrit but he is also a scholar in Tamil. His scholarship in both the languages has made him realise how in the long course of history the two great independent languages, of our country, *viz.* Sanskrit and Tamil have been influenced, each by the other. In the literature of both the languages we have a rich heritage which has moulded and shaped our culture and civilization.

Sri Andal's 'Thiruppavai' in Sanskrit Slokas

Dr. B. RAMAKRISHNA RAO, Lucknow,
Governor of U.P. 24-4-61.

An attempt has been made by Sriramadesikachari to clothe it in simple Sanskrit, which is very faithful to the original Tamil composition. The author is a well-known Sanskrit Pandit, who has been serving the cause of Sanskrit learning for some years. He is a fluent speaker in Sanskrit.

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I am glad that "*Tiruppavai*" has been translated by him into Sanskrit. I gladly introduce this beautiful poem to readers outside Tamil Nadu and I do hope that it will rouse interest among lovers of Sanskrit in other languages of the South like Tamil, which has an inexhaustible store of great literature. (FOREWORD)

Sri M. PATANJALI SASTRI, Madras,
Chairman, Central Sanskrit Board, May 23, 1961.

The rendering in Sanskrit verse of the inspired outpourings of Sri Andal in the celebrated Tamil lyric "*Tiruppavai*" is a venturesome undertaking. But Pandit Sri Rama Desikan has carried it through with notable success.

.....On the whole, the stanzas written in elegant and flowing Sanskrit keep commendably close to the original.

Avvaiyar Nithi Works in Sanskrit

Dr. SUNITI KUMAR CHATTERJI, Calcutta,
President, Sahitya Akademi, New Delhi. 11-3-71.
National Professor of India
in Humanities.

Pandit Sri S. N. Srirama Desikan, Siromani, Sanskrita Ratna, distinguished scholar and writer of Sanskrit, who is equally erudite in the important Dravidian languages, particularly Tamil and Telugu, has added another feather to his cap by bringing out a translation in Sanskrit prose and verse the writings of *Avvaiyar* on Ethics.........He has shown himself to be a Sanskrit poet who writes with ease and facility and elegance and mellifluousness.

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He has also a large number of works on Sanskrit literature and Sanskritic subjects, and he has been serving the cause of Sanskrit for nearly 30 years.........Her four works which are current have all been translated by Pandit Sri Srirama Desikan in the present little book.

1. *Attichudi* 2. *Kondrai-Venthan* 3. *Muthurai* 4. *Nalvazhi*;

the last two reminding one of the very abundant Spruce poetry of Sanskrit which is some times of high literary beauty, like for example the Niti-Sataka of Bhartruhari. Those who do not read Tamil but are more or less at home with Sanskrit will certainly feel happy at receiving these new gifts from the hands of a versatile scholar of Sanskrit and of South Indian languages of the present day, like Pandit S. N. Sri Rama Desikan, Siromani.

(INTRODUCTION)

SRI SRI PRAKASA,
Governor of Bombay.

Raj Bhavan,
March 30, 1957.

Pandit S. N. Srirama Desikan was very well known to me when I was Governor of Madras. I was much struck by the fluency with which he spoke Sanskrit and the knowledge he had of its literature. It was always a pleasure to meet him and to realise how with a little effort, Samskrit though regarded a very difficult language, can be mastered and used with comparative ease.

I had also the pleasure of introducing him to the President, Dr. Rajendra Prasad and the Governor of Uttar Pradesh, Shri K. M. Munshi, who were both much pleased to meet him and to know of his attainments.

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V. V. GIRI,
Governor of Kerala. April 19, 1961.

I have known Shri Sreerama Desikan for a long time. He is a great Samskrit scholar. He is rendering great service to the country by his works and publications. There are only a few Samskrit scholars of this type in the country.

III

Extracts from the Press about the author and his works.

"*SUNDAY STANDARD*"
(Magazine Section) 8-3-1970.

Two ways of bridging the gulf between Sanskrit and the Indian vernaculars are writing modern works in Sanskrit and mutual translations. The second is likely to be a potent instrument of integration. Translations have not been attempted often. There are very few scholars who are proficient both in Sanskrit and in the regional language.

Mr. S. N. Sri Rama Desikan, of Madras, is a Sanskrit writer who, because of his advanced and enlightened views, is performing a very valuable service to the language.

Mr. Desikan's literary vision is wide. A facile linguist, he is steeped in the lore of Sanskrit and Tamil, and also of Telugu, Hindi and English. He knows of modern problems of life and literature. He is not prepared to lose himself in disputes over prosody and grammar, for, he knows that life is larger than the library.

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He also knows that Sanskrit must be brought into close contact with the masses. To continue to be a "classical" language, with no touch with the feelings, hopes and aspirations of the common people, is to court extinction.

Mr. Desikan knows the trends of the times. This is the more surprising because his early career was as a "traditional" scholar. His beginnings for his attempt to breathe modern life into Sanskrit were as a student and research scholar.

The highest goal of most such scholars is a Doctorate and perhaps an academic appointment. They spend their lives construing ancient texts and indulging in controversies over comparatively minor issues. Mr. Desikan, however, saw the peril to Sanskrit and forsook this easy life of gentle academic disputation.

Mr. Desikan, is now engaged in a truly revolutionary pursuit. There is much scientific information and knowledge in many ancient Sanskrit works, particularly the systems of philosophy. This knowledge could be used by modern engineers and scientists. To cull it out and present it to the atttention of experts is a valuable service not only to Indian science but also to Sanskrit, for it shows, that the language has a very modern bearing and significance. Mr. Desikan was lecturing on this vital subject to the Fundamental Engineering Research Establishment of the College of Engineering in Madras.

This profound Sanskrit scholar is also under the spell of English literature. Charles Lamb has fascinated him. It struck him that Sanskrit literature has many stories

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that could be presented on the model of "Tales from Shakespeare". He translated into Tamil, versions of seven Sanskrit plays. This book "Seven Drama Stories" has brought Sanskrit into close touch with Tamil. It is a pioneering effort in many ways.

Mr. Desikan has also rendered in Tamil the tenth part of the *Bhagavatha* under the title "*Krishna Leela.*"

Another way of bringing Sanskrit in tune with modern times is to render works in modern Indian languages into Sanskrit, Mr. Desikan has published about fifteen such renderings. He has ranged over the extensive literatures of the south and chosen those works which are likely to gain by being translated into Sanskrit. Thus he has created a modern segment of an ancient literature.

Mr. Desikan's translations have been very succesful. Their value has been recognized. He undertook a daunting task in 1943 when he translated "*Tiruppavai*", the devotional Tamil poem of Sri Andal. This was followed by rendering of "*Tirukkural*" and of the soul-stirring poems of Subramania Bharathi. Two other considerable undertakings of his have been translations of Kambar's *Ramayana* in Tamil and of "*Silappadikaram*", an ancient Tamil epic.

Telugu too has benefited from Mr Desikan's labours. He has translated the songs of Vemana into Tamil and Sanskrit. He is at work on a Sanskrit translation of the well-known Telugu work of Sri Krishnadeva Raya, "*Amuktamalyatha*". Two Sangam classics "*Manimekhalai*" and "*Pathupattu*" will shortly appear in Sanskrit from his pen.

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The wide range, the difficulties, and the catholicity of these works attract attention. Mr. Desikan rejoices in overcoming obstacles, for his literary strength is as the strength of ten. There are very few Sanskrit writers in India to-day. There is little doubt that Mr. Desikan is among the most productive and influential of them. He has shown how Sanskrit could modernise itself, and be brought uptodate. [SPECIAL ARTICLE]

"*INDIAN EXPRESS*" 31-10-64.

Kamban, the Tamil Poet, it is well known, while adhering to the basic story of his original, permitted himself some additions and departures. It is these which Mr. Sri Rama Desikan has translated, of course, preserving the continuity of the story.

His enterprise will, therefore, be awaited with more than ordinary interest. He brings unusual competence to his task. He is a scholar in five languages, but it is in Sanskrit and Tamil that his strength lies.....

He is a born poet, at ease in many languages. Of course, his are not literal translations. They cannot be. for he deliberately seems to have chosen varied compositions from ethics to prose to the sublime reaches of mysticism. His concern has been to capture the spirit of the original.

Mr. Sri Rama Desikan owes his mastery to grounding typical of the olden times. He sat at the feet of Sri Uttamur Viraraghavachariar, a great polymath of our times, at the Tirupathi Sanskrit College. He has made the propagation of Sanskrit his life's work. He has been

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acting through the South Indian Sanskrit Association for the past fifteen years.

In honouring such an unusual poet and scholar, the people of Madras are only honouring themselves.

[PRESS INTERVIEW]

" THE MAIL ", MADRAS. Dated: 31-10-1964.

A product of years of comparative study of the original epic in Sanskrit and Kamban's equally original work on the same theme, Mr. Desikan's Sanskrit translation is an attempt to enable readers of Sanskrit to have a glimpse of the beauty, originality and soul-stirring appeal of Kamban's adaptation. Of the 1,396 stanzas of Kamban making up the Balakanda, the translator has selected 450 and rendered them into flowing Sanskrit verse, taking care to include ideas newly introduced by Kamban in his narration and his unique imagery as also the departures he has made from the original, maintaining the story link throughout.

Great works such as Kamban's and Tiruvalluvar's should be translated into Sanskrit language, to be read, understood and appreciated by scholars in India and Sanskrit lovers elsewhere. [PRESS INTERVIEW]

IV

Book Reviews

(KAMBA RAMAYANAM IN SANSKRIT)

THE HINDU.

.... Sri Rama Desikan's style is easy, unaffected and pleasant. One cannot exaggerate the usefulness of this translation in Sanskrit since it places the great Tamil classic within the reach of people all over the country....

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BHAVAN's JOURNAL.

The author deserves the warmest thanks of lovers of Sanskrit all over the country for enabling them to have access to the classics of one of the great classical languages of South India, Tamil, by his facile renderings of works such as the *Tirukkural* and *Tiruppavai.* His present venture with the *Kamba Ramayanam*, one of the mighty works of the greatest medieaval poets of Tamil Nad (12th century) is a very felicitous performance in Sanskrit verse, capturing the picturesque fancy and the scintillating genius of the great Kamban.........

The English Introduction (pp. 1 to 32) gives a conspectus of all the 22 Patalas of the Balakanda according to Kamban, bringing out the special and noteworthy features in the description and details in which Kamban diverges from and/or improves upon the original of Valmiki, to suit the exigencies of his adaptation of the great Epic.

THE INDIAN EXPRESS 13-12-1964.

All translations are difficult. Metrical translations are more difficult. Most difficult is the task of translating into Sanskrit verse a Tamil classic like "Kamba Ramayanam" Mr. Sri Rama Desikan has done it in this book. The Sanskrit verses are simple, sonorous and splendid.

Bharathiyar's works in Sanskrit

THE HINDU. 8-3-1964.

....The author has performed the very difficult task he has undertaken in translating Bharathiyar's songs in Sanskrit, in a very able manner in that the translation brings out the spirit of the original poems. The selection of Sanskrit is appropriate in that there is no part of the

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world in which there are not persons who can understand it. The author has already won appreciation by his translation of other works like *Tirukkural* and *Tiruppavai*.

BHAVAN'S JOURNAL. 26-4-64.

Sri S. N. Sri Rama Desikan, who wields a facile pen in Sanskrit, has already carved out a niche for himself in the world of modern Sanskrit letters by translating tough classics of Tamil literature like the *Kural* and *Tiruppavai* and *Vemana's Padyas* from Telugu. His present work renders 23 Compositions in Tamil of the illustrious Subramanya Bharathi in different ragas into easy Sanskrit verses reproducing the sentiments of the original in their full vigour and raciness of expression.

.....The Sanskrit Muse is sure to be gratified by these poetic offerings at her feet by one who appreciates the beauties of two great languages of the motherland.

THE INDIAN EXPRESS. 13-10-1963.

.....The attempt to introduce the great modern poet of Tamil to the scholarly world through the classical language of Sanskrit is appropriate and in keeping with our traditions.

The Sanskrit rendering is easy and elegant on the whole; it is particularly felicitous in regard to the sweet fantasy. "*Gnana Ratham*" is in prose, while the rest is in verse.

.....This venture by the young author may be viewed as a significant contribution to Tamil and Sanskrit and to the integration of our country.

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THE MAIL, MADRAS. 8-9-1963.

In translating some of the popular poems of Bharatiyar into Sanskrit, Sri Rama Desikan has obviously been inspired by noble sentiments. A work of this kind could have been undertaken only as a labour of love. It is also the most fitting form of tribute that one can pay to the illustrious bard who had his faith anchored deep in Indian culture, the roots of which are embedded in Sanskrit.

Vemana Padyamulu in Sanskrit and Tamil

THE HINDU 16-9-1962.

Mr. Desikan's attempt in this book, to offer the well-known Telugu *Padyas* of Vemana in a Sanskrit garb along with renderings in Tamil prose is highly commendable.

.....Mr. Srirama Desikan will enable the message of Vemana to reach all those who know Samskrit in India and abroad. He has a fine command over Sanskrit and *Slokas* are perhaps easier to understand than the Telugu *Padyas* in which occasionally some archaic or local dialectical expressions are used.

BHAVAN's JOURNAL. 26-5-1963.

...The present work is a laudable attempt to translate into Sanskrit, 380 verses of Vemana under four sections..... The translation is free and can be said by and large to be true to the original.

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...Mr. Desikan has tried his best to bring into the translation the literary beauty of the original as far as possible. The language of the translated verses is simple and easily understandable even to those whose Sanskrit knowledge is limited. The author deserves our congratulations for presenting this great Telugu poet to the scholars of other languages in the country.

THE INDIAN EXPRESS. 30-9-1962.

.....The Sanskrit verse translation is fluent and faithful and fine. The Tamil translation is in accurate prose.

"Thirukkural" in Sanskrit

BHAVAN's JOURNAL. 26-5-1963.

Pandit Sri Rama Desikan has a flair for composing in Sanskrit. He has cultivated this gift with zest and as a hobby. The result is he has been able to utilize his scholarly equipment in Sanskrit and Tamil, in the cause of Indian culture, by placing before the Sahrdaya public easy and enjoyable renderings of select classics from Tamil literature into Sanskrit verses. The present rendering covers the *Arathupal* in the original *Tirukkural* of Tiruvalluvar...clothing verses in *Kural* in easy, flowing and crisp 'anustuph' verses in Sanskrit which can be readily memorized by boys and girls and even grown-ups, is by no means an easy task. Pandit Desikan deserves high praise for this notable literary service to both Sanskrit and Tamil.

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...Educationists in our country would be well-advised to exert their influence in seeing that selections from such worthy modern literature in Sanskrit are included in the text-books prescribed for the S. S. C. Examination, in the different States of Bharat. The Madras Government should really set the first example, in respect of this work.

THE INDIAN EXPRESS. 28-10-1962.

...The book under review is a translation of the first section, namely, that on 'Dharma' which consists of 380 verses or a little less than a third of the whole in Sanskrit 'anushtuph' verse (the prevalent type in Valmiki's Ramayana, and ascribed by tradition to be his own invention). The translation is free and flowing. The Translator sometimes expounds an obscure passage and has accepted the commentary of Parimelazhakar.

...The translation is simple, direct and clear, and is a welcome addition to Valluvar literature.

THE MAIL, MADRAS. 20-1-62.

.....Thiruvalluvar's *Tirukkural* is done in simple 'anushtuph' verses which any one with an elementary knowledge of Sanskrit can follow.

EZHU NATAKA KATHAIGAL

(Seven Tales in Tamil)

BHAVAN's JOURNAL. 14-4-63.

...Patterned on the lines of Lamb's Tales from Shakespeare, this venture serves the purpose of acquaint-

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ing the reader with the beauty and verve of the original themes and thereby stimulates an active and lively interest in them.

The style is arresting and so designed as to be well within the easy grasp of the layman.

We have great pleasure in complimenting the author for his service to the cause of Tamil and Sanskrit.

THE INDIAN EXPRESS.

...The present work will enable the Tamil-knowing public to read and appreciate these dramas.

...It is refreshing to note that the method adopted in this book is such that the stories are narrated in simple Tamil which is bound to impress the reader.

TIRUPPAVAI (IN SANSKRIT)

29-4-1962.

THE INDIAN EXPRESS.

...*Tiruppavai* in Sanskrit prose, is in metrical composition trying to preserve not only the substance but also the metrical form of the original.

The Sanskrit language employed is very simple and easily intelligible. The metres adopted are Sragdhara and Sardula Vikridita.

20-1-1962.

THE MAIL, MADRAS.

This translation in Sanskrit verse by the author who is a competent scholar in Sanskrit and Tamil is a welcome addition to the growing literature in the ancient language of this land.

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SRI KRISHNA LEELA (IN TAMIL)

THE INDIAN EXPESS.

...It speaks well of the author's taste and skill, that notwithstanding the brief compass of the work, he not only captures the spirit of the original, but also finds room for descriptions of nature and serious reflections in the manner of the *Puranic* sage. In one or two places, he builds a series of interesting thoughts, based on a single phrase like "born of the desire for wealth" in the original work.

Mahavidyalaya * Bharatiya Vidya
1020
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